

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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#### CONTENTS.

- FIRST PAGE.—Inspiration.—A Lecture Delivered at Lake Pleasant, August 4th, 1885, by Chas. Dawbarn.
- SECOND PAGE.—The Historic Jesus. A Wonderful Seance Twenty-five Years Ago.—Prophecy and its Fulfillment. Spiritual Phenomena. Invertebrate Scintillation.
- THIRD PAGE.—Woman and the Household. Outwitting the Ghost. A Joke of the Philistines. Partial List of Magazines for September. Book Reviews. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.—Will Spirit Manifestations Last? "A Human Soul Exists."—A Nebraska Man Claims that He Can Show It Scientifically. Jonathan M. Roberts Addressed. A Ticket to the Celestial City.
- FIFTH PAGE.—General Items. A Testimonial. General News. Nebraska Camp Meeting. Humility as a Factor in Thought. Miscellaneous Advertisements.
- SIXTH PAGE.—Angel Court. Pulpit Indiscretion. Triumph of a Medium. Neoplatonic Miracles. Pacific Coast Notes. Spiritualism in New York City. The Historical Development of the Psychic Force Theory. A Correction. Account of a Visit to Dr. Slade. He Prefers the Journal. Young Marlin and the Ministry. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Phases of Mediumship. A Daily Detachment. Miscellaneous Advertisements.
- EIGHTH PAGE.—Solar Physics.—Science and Solism.—Feed My Sheep. Canadiana Camp Meeting. An Odd Mode of Saving Soils. Miscellaneous Advertisements.

#### INSPIRATION.

A Lecture Delivered at Lake Pleasant, August 4th, 1885.

By CHAS. DAWBARN.

(Reported for the Religio Philosophical Journal.)

Man everywhere is influenced by his surroundings. We all know the effect of climate and food upon humanity, but when we remember that the spirit of a man must express its life as its form of body permits, we can also perceive the importance of shape to earth-life. Not long since I watched a poor idiot whose head was no larger than many a turnip the farmer handles; and almost without semblance of a forehead. There was no expression even of animal enjoyment, but just a dull, vacant stare that made me ask myself, "Can it be possible that I am looking at life in a human form that is without the immortal soul?" Neither churchman nor moralist could awaken thought in that brain; so the idiot stands to the law as a beast, only a beast. He was standing on the grass in the sunshine of a September afternoon, and around him were a score of others, perhaps a shade or two brighter than himself. Presently I noticed a little excitement as a lady visitor approached the group—just a word of loving pity, with a few cakes and a flower to one or two old acquaintances.

I was watching that idiot. I saw him tremble. A look of eager inquiry passed over his face. It seemed to ebb and flow as he sensed the commotion, for, remember, he is blind; at least they told me you could never attract his attention by any movement. But now the lady spoke, calling him her boy, and offering him a cake. Memory was awake, and after a struggle to remember that was almost painful to witness, he caught the cake and put it to his mouth; but almost every crumb fell to the ground, for his hand trembled, as the lady kissed him and greeted him with a pet name. I saw a ray of loving intelligence flash out for a moment—only a moment, but long enough to write manhood all over that form as he strove to return her caress. Only one tick of your watch; one vibration of the pendulum of yonder clock, and yet it was time enough to mark to me the eternal supremacy of the human soul—aye, the soul was there, peeping out through that form as its shape permitted.

Now I want you to notice the importance of the shape of matter, when it becomes a question of its use by an immortal soul. Let the foot be imperfect and the soul will show a limp; and if the chest be narrow and the lungs half grown, we see consumption force the soul to flee from the feeble form; but if that form stand as a Sampson in grand strength, it will only show as a beast, if the brain have a shape that compels the soul to manifest as less than a true man.

Did you ever think that true beauty means perfection of shape? The old Greeks were our masters in that knowledge; and their conception of beauty was that the shape was perfect, that allowed to manhood its highest manifestation of health and strength and manly vigor. Fancy the roar of an Athenian crowd if asked to admire the crushed foot of a Chinese lady, or the fashionable waist of a corset-squeezed American beauty. Those grim old perfectionists of the human form had a fashion of ordering from their dominions every one whose presence was considered injurious to the commonwealth. They knew full well that the influence of beauty of form reached out and away through the coming mother to her unborn child; and I can almost hear the howl as of a cholerae, with which they would have greeted a woman from New York with her hair bang-

ed and French heels to her shoes. And they were right, absolutely right, so far as they comprehended manhood. But we should catch a yet higher truth than they grasped, and learn that the form divine is only such when it allows the divine soul the fullest manifestation that the present condition of earth-life will permit. All of human expression on earth in this age as in every other is dependent upon shape, first, through physical movement expressed in motion of the body; and next, in mental power which depends upon the formation of the brain. Each is largely dependent on the other for the work it can do in earth-life. An intellectual invalid, and a robust imbecile, both alike mean an imperfect manhood. If a limb be shrunken or a brain dwarfed, by just so much is manhood belittled. So a man may be a physical brute or an intellectual cripple, and we feel pity for the man and sorrow for the race.

But here is a truth the old Greek never grasped. A man may be perfect in form and an intellectual giant, and yet be so moulded by education that the soul can show no gleam of its spirit-life. We may find a Solomon arrayed in glory with an intellect that grasps all material knowledge, yet living the life of an animal, without even a conception of the holy purity that nestles in the heart of woman; and we may hear such a man proclaiming that the best thing a man can do is to live for enjoyment, for as the beast dieth so dies the wise man.

The next thought is that a man's shape determines the influence he wields upon his fellow man. The physical champion with perfect limb inspires minds on his own level to deeds of physical prowess; and the intellectual giant, because his brain is shaped aright, carries off first honors at every competition, and sends an inspiring emotion into the mental organism of those who are his fellows. We don't inspire physically from the man with a crutch, or mentally from the man whose mind does not rank as more perfect than our own.

At this point we must stop a moment to watch the process by which man, past and present, has sought to evolve out of man physical and man intellectual a third-product which he calls man spiritual; but which stands to true manhood as the base coin stands to the double eagle fresh from the Nation's mint.

The man who bridges the river, tunnels the mountain and compels the wind to his service grows masterful. The brain to plan, and the hand to execute make man royal, so he claims; and that which the brain cannot think or the hand clasp stands to man masterful as mystery; for, remember, his only tools are brain and hand; that is to say, thought and body. So man stands measuring, weighing and calculating with his intellect, to the front, and with a selfish love, that, as with the lower animals, embraces all who stand as part of himself. He craves fame and loves approbation, and like the bee and the ant, has a patriotism that leads him to sacrifice his life in defense of his race and his country, because it is a part of himself. So far we find man only as a gradually developed animal, and if you will analyze every religion yet born into the world, you will find it has this animal basis. There is, always some Being, very powerful, whose anger man must placate, whose love he must win, that he may gain by it. So he invests his manhood and belittles his own independence for pay. In a word, he simply joins a party which is some day to be victorious, and then he is to have a nice fat position, as a reward. In the next life, with the special satisfaction of knowing that all those who don't belong to that party will be left out in the cold, or, as some say, in the heat.

All this time man's intellect does not enable him to discover that Nature holds a sort of evil-service examination, and ranks him every time just where he belongs, and whether he stand top or bottom of his class, has no relation to wealth or education, beauty or church, but entirely to conduct and aspiration. But amidst all the confusion and turbulence that belong to the life of man mortal, he recognizes that something comes into his brain, or plays upon it outside, that gives him thoughts that were unbidden; visions of the future not born of calculation; feelings that make him change his intended action; and for want of a better explanation, he calls these visitors "inspirations from God;" and the object of this lecture is to talk about "inspirations," and see if we can get any better comprehension of their nature and value than the old Greek or the church-revivalist of to-day.

Inspiration means that our own faculties are stimulated to do unwonted work. It does not mean that they are sent to sleep, and then our brain used by some other will to utter his thoughts instead of our own. That is mediumship, and of the class we call "trance." Trance may be conscious or unconscious, but it is entirely distinct from inspiration. Suppose you are standing very tired, but with a pail of water to carry up three flights of stairs. A psychologist comes along, and finding you a sensitive, says, "There is no weight to that pail now." You run up with it as if it were a feather. All of you must have seen plenty of such illustrations of power exerted by a mesmerist. We call it "psychology."

I once saw a lady, a developed medium, suddenly entranced by a spirit who then used the unconscious medium to carry a load upstairs. That we call "trance mediumship." But suppose I step up to you as you stand there, so tired, and dreading the exertion of

carrying up that pail, and give you a few drops of some powerful stimulant. You feel your strength renewed and revived, and it is almost a pleasure as you bear the burden. That is physical inspiration; or, when you were waiting and resting, and dreading the coming effort, suppose you suddenly heard a cry of fire from upstairs, and a shriek for water. All thought of yourself is forgotten, and you are up there with your pail almost without perceptible effort. That we might call "mental inspiration;" or, once again, as you hesitate and feel that you are sadly fatigued, and are troubled at the weary climb before you, a thought of the poor sufferer who lies burning with fever and longing for the water you are bringing comes to you like a flash, and with self-forgetfulness you start on your mission of love. That stands to me as spirit inspiration, and far higher and grander than any of the other phases.

It may be well for us to notice that in every phase the human body is the instrument for each and all alike. The exertion demands just so much extra rest and food, whether you are entranced or inspired, or only doing your work in the normal condition of every day life. But it seems to me there is a vast difference in responsibility between mediumship and inspiration. Most assuredly if I am actually unconscious, no celestial council would hold me accountable for my conduct, even though the petty courts of earth-life cannot grasp that fact; and even when to your eye, and mine the developed medium stands uncontrolled; there may be a will dominating her brain, impelling her to the act which makes your earth-jury pronounce her guilty.

But inspiration means only the intense activity of your own brain. You are wide awake. Just now you were half asleep. You have left the narrow field of cold reason, and through intuition you find your manhood broadened, and your senses doubly acute. It is no excitement born of the deadly alcohol, or poison-leaved tobacco plant. It is no mental shock that impels you to a greater effort, but just your own soul life glowing out into the mental darkness that men call reason. Nevertheless you were not inspired an hour ago, though at this moment what the poets call the divine "effluvia" is sparkling from your eye, and flowing in wisdom from your tongue; and we have the right to ask from whence comes this wondrous change?

The wonders of our human organism are not half told, nor even half realized in mortal life. Hand a battery and sounder all complete for telegraphic work to some uncultured man, and he will find wood, metal, glass and liquids; and that will be all he can see; nor will he dream of its power. His child will be amused at its tick, and his neighbors will wonder at the tiny spark flashes out into the darkness. Tell him that it means man master and nature servant; that it has already changed the relations of the human race to each other, and is the key to the mystery of life; tell him that, and he will not understand what you mean, for he has no conception of any such possibility.

And it is just so with this far more wonderful machine called the human body. It is taken to pieces by scientists and philosophers who will show you its every fragment. They will listen to its tick; and admire its workmanship; and will probe it, and punch it, and dose it when it's sick; and tax it, and fine it, and imprison it when it's well. And one class will shout, "Behold the glory of God," and another proclaim the power of man. But all the time they know as little of its real capabilities as the savage knows about a locomotive.

The first key to the mysteries of inspiration is that it is born of intelligence, and not of the mere life principle exhibited by all creation alike. No mortal sense has heard a sound or seen a sight, yet in a moment a thought picture may stand before you that shall change your whole life and the question of your soul is, "Whence comes that grand inspiration?"

An inventor in that one glimpse perfects the machine over which he has wrought for years. Some one tells us that a spirit inventor has done the friendly act. It may be so, but by just so much it would be mediumship and not inspiration; and you know that some good old Spiritualists cannot see any exhibition of special power by man, woman or child without crediting it to the Spirit-world, and by so much belittling the mortal.

I try to keep ever before me that I am a spirit now as much as I ever shall be, and that in my spirit life I belong to a spirit-sphere to-day as much as I shall in the future. And I force myself to remember that if I am working to-day to express my inner life through a mortal body, so must every spirit who would come close to earth life be also limited to an expression through a material form. To that extent we mortals are on an equality with the Spirit-world. And then I catch the thought that mediumship must ever mean a will power affecting my body, and using my earthly senses. I recognize inspiration as an influence cast upon my spirit. Mediumship is the taking you by the hand and leading you to where you should go. Inspiration gives you the thought that sends you there by your own volition. So one makes you a servant of the Spirit-world, whilst the other develops your own manhood.

But we must stop a moment to explain this further, or we might do woeeful injustice to our medium brothers and sisters without whose support the temple of Spiritualism would even to-day fall to the ground. So we notice as a pleasing fact that our developed mediums are usually inspirational, though

many mortals are very inspirational who are not so organized as to be used for angel instruments. This will appear more clearly as we now proceed to examine into the source from whence flows inspiration to the mortal. We have already seen that inspiration may have its source either in the physical or the mental; and under inspiration from either, a man may do deeds and utter words impossible to him in his normal condition; but when the grandest inspiration of all comes to man it is born of the spirit whose first demand is that your body and mind shall become passive. Just as the grandest forces in nature are those which you neither see nor hear, so the universe of spirit has a silence that gives birth to truth. We have heard the sailor tell of the deathly calm that warns him of the coming hurricane. There is a similar cause producing a like effect in the realm of spirit. First must come a calm that shall leave your body and mind receptive to your own spirit. But if your body be seethed in grease, soaked in alcohol, saturated with nicotine, or even weighted with unrested exertion, then you belong to the earth; your life is of the animal, and bounded by the capabilities of the highest animal in human form; and if your mind be in a storm of excitement and worry, or in the gloomy shadow of coming troubles, then no rift of spirit inspiration can point you to a higher level.

But suppose you have become master of your appetite, are reasonably free from care, and have trained your mind till it waits your orders, and yet more, if you have a body porous to celestial truth, then you are indeed a child of the spirit. Soon thoughts begin to infuse, coming from you know not where, although you recognize and claim them for your own. You are yourself intensified, and presently, whether you work with pen or voice you recognize that you are at your very best. Thoughts you had never grasped now seem clear. New ideas are born into your mind that make you happy as they grow, and because they are from a spirit source you feel more of a man than had seemed possible.

I know there is gratified pride in the victory of sinews and muscle; and yet a higher pleasure when the prize is gained in a combat of mind against mind; but the holiest, purest joy that infiltrates through humanity is born of this exaltation into the realm of spirit. So we see there is an inspiration of muscle and of mind which we may often trace to its source, but whence comes this wondrous inspiration of the spirit? We can soon determine the direction in which to look, for as is muscular inspiration to muscle, and mental inspiration to mind, so must be spiritual inspiration to spirit. So we break away from body and mind and enter the chambers of the soul in our search after the source of this higher and grander inspiration.

For the explanation of man-shaped matter go to the scientist if you will. For the secrets of the psychological forces that outwork man's relation to his fellows, go to the philosopher if you choose and set you at his feet. But note this, that matter is played upon by the human mind; and that mind is limited in its power by the crudity of matter. But also note this, that away and beyond these surface ripples of manhood is humanity of the spirit, boundless as eternity and space. The whole conception of deity when analyzed means only a grand humanity; in other words, man, yesterday, to-day, and for ever.

But if you limit your search to matter as expressed to your mortal senses; if you declare reason as your sole guide, then these higher truths will be as impossible to you as will be the grander inspiration which comes from the spirit and to the spirit through the channel of intuition. Nevertheless, the man who worships matter has no thought to uplift him. The man to whom mind is supreme finds every path ending in mystery; whilst the man who would climb heavenward by intuition alone, has but a treacherous foothold in this earth life. All three are needed; all three must be alike studied; and the nearer man reaches out to perfection the more perfect will be his threefold development.

Now for another step, for our subject is too vast to allow us to linger on our journey. Though man is threefold, there is no point of existence at which the three powers share the throne in equal authority. The child is but an animal with appetites and instincts that govern; and if matter be not subdued you will have appetites and instincts to the front all through life. Every criminal is an enemy to society because he has remained a child. What sweet nonsense we hear from pulpit and platform about the innocence of childhood. The baby clutches at your watch because he wants it. He does not get it because he is too feeble. Presently that baby grows up and is the baby still. He wants your watch now, and this time he is strong enough to take it. He cried for the candy though it made him sick. To-day he wants just what his appetite may crave, and takes you by the throat, or swears at you if you object. Don't you see you have the baby still? It is a case of arrested development. The mother punishes him with a slap as she exclaimed, "You naughty child." In a few years society reads him a lecture on morality, and the Judge consigns him to a cell with hard labor in the penitentiary. We call the child of 30 months an innocent; and the child of 30 years a criminal. However, descendants of 500 years from to-day will laugh at our definition.

But human life is not all arrested childhood, or the world would be a great dark continent to-day. The child usually learns that he is only one of many; and finding that the many are stronger than he, he discovers that

it is safest to respect their rights; and from the same principle others agree to respect his, and in this fashion society is born and civilization commenced. Presently man finds more satisfaction in other channels than by indulging his grosser appetites. But mark you, it is appetite still, though he calls his ambition "a longing to grow worthy of his manhood." So he strives to be great amongst his fellows; to accumulate property, and to grow very wise in all that concerns him directly or remotely. But the difference is only that he thinks a larger thought and rolls up his stock of knowledge as he rolls up his gold. He polishes his social aspect and tries to show you that in him at least the child is dead and the man is born; yet a moment's examination will show it is only a surface varnish.

Put civilized man back to the childish era, with his boasted knowledge and his present strength to back him up, and watch if he is improved. See him gather in numbers and call himself "a nation." There goes the Frenchman wanting a piece of China and taking it. Hear him cry for Madagascar, whilst his hands are full of Algeria and Morocco. The German covets a part of Denmark, and clutches Alsace and Lorraine. England grabs every habitable spot that catches her eye, and grows furious because Russia is also in the child's era and wants a piece of India. Americans have always made it a point to choke, shoot or starve every Indian who had land they wanted; and amidst all this exhibition of defective manhood, it is almost amusing to see everybody thank God when he has made a successful steal, and then slip in an application for something more, "and all for Christ's sake, Amen."

All this means imperfect manhood. Set this down as a law of nature. The man whose appetites rule is an overgrown child; and the man of mind, he who swears by reason and nothing but reason, will be a thief when he dares; an honest man when he must. He will not rob you or me; that would not do at all, for it is injurious to society; so he has cultivated what he calls "honor" in that direction; but he associates with others like himself, and that which he would scorn to do alone, becomes patriotism when it shall be shared by others. He now finds a very good reason, and next, a very good "how to do it," when he wants what he is strong enough to take; and his fundamental principle which he proclaims as his highest standard of political conduct is that under all circumstances forty-nine people shall be obedient to fifty-one.

If this were all of life or of manhood, how sick our hearts would grow; but just as with the big baby criminal, so this varnished selfhood is only a case of arrested development. We have added the thinker to the animal and have there stopped. We have thought out civilizations and religions, and know the sun's distance and the planet's transit; and have more than the fabled wisdom of Solomon; and yet we are to-day but shadows of the man who is coming; coming surely though slowly because our ignorance piles obstacles in his way.

But away yonder, amidst the glories of the unseen, live men and women whose appetite that was once merged into reason, has become a craving of the soul for such spirit growth as can only come to humanity when love wears the crown of wisdom and reigns supreme over manhood. We cannot to-day dream of the fullness of such a life. No faculty is left out for there is nothing in humanity that is unneeded. But above all, and in all, and through all, is the sweep of the soul's giant power that we call "intuition." It were vain for us to picture such a life to-day. We cannot catch its glory even in a fitful dream; but it is ours, though we stand as heirs waiting to take possession when we come of age.

Just as our mortal sense craves sensuous gratification; just as our mind grows through the use of our reason, so can our higher nature of to-day draw glorious influences from this inner and higher life which can only reach us as inspiration. If our longings are in harmony with the Spirit-world, they surely draw to us inspiring thoughts; but let us remember that just as we inspire from every sphere of earth-life, so can we inspire from every sphere of Spirit-life. There is an animal spiritual, and a mental spiritual, and a supremacy of soul—each working through its own channel. The thief may find inspiration to steal; and the lawyer may be inspired as he pleads the innocence of his guilty client; but the sphere of wisdom and love can only inspire the brain of the mortal whose life is a struggle for supremacy of spirit over matter.

Yet inspiration means influx from an outward source in every case alike; and this stands as the distinction. If inspiration be of the lower life, then it is an effect upon the body. If it be of the mental powers, then the mind grows in brilliancy and strength; but when it is inspiration of the spirit, then it is the spirit is on fire; and just as the mind uses the body for its expression, so does the spirit control the mind, and impel it to think thoughts that could not be born into earth-life by any force lower than itself. You say you know a man by the company he keeps. This also expresses the quality of inspiration, just as the shape of your body determines how you shall appear to me; so does the shape of your earthly aspiration determine your relation to the Spirit-world. If you live to the earth and for the earth, then the brightness of Spirit-thought may not reach you; yet remember this: No matter what our cares, troubles, sorrows and sickness may be, we can place ourselves by thought and aspiration in such

Continued on Eighth Page.



## The Historic Jesus.

RODIN NOEL IN LIGHT, LONDON.

As Dr. Wyld, Mr. Kingsford, and Mr. Maitland have been good enough to allude in your columns to my own personal belief about Christ, will you allow me to say a word more on the subject? Though in general agreement with the teaching of the two latter, which seems to me, on the whole, of high value, I am in profound disagreement with them, as Dr. Wyld rightly states, on the question of the historic Christ, though I can hardly think the pages of *Light* a fitting place for a long discussion on the evidences of Christianity. To enter into the historical details touched upon by Mr. Maitland would take up too much time and space. Still, his avowed unbelief in the historicity of the Gospel narrative is so vehement and positive that a word seems called for in reply. For my part, I entirely agree with Dr. Wyld that the discrepancies do not affect the substantial veracity of the history in any important particular. To me, on the contrary, they are proof that it is not a concocted forgery. Discrepancies quite as serious are to be found in the narrative of events of which no one seriously doubts the historic veracity. The French and the English give, and have always given, different versions of the Battle of Waterloo, and yet the history of Europe since that event can hardly be accounted for if the battle never took place. Nor to my mind, can the modern history of the world, or of the Christian Church, be accounted for without the assumption that the New Testament biography of Jesus is in all essential particulars correct. The discrepancies alleged, moreover, are often the result of mere misunderstanding, as the Rev. G. Allen showed in the conversation that took place after the reading of my paper at the meeting of the Hermetic Society, concerning what Jesus is stated in Matthew and Mark to have told His disciples about meeting them in Galilee after His resurrection.

One of the difficulties triumphantly vaunted by skeptics, was that Cyrenius (or Quirinus), according to Josephus, was not Governor of Syria till eight years after the birth of our Lord, though Luke states the contrary. But it has now been established by Zumpt of Berlin, that he was twice Governor, and the first time from B. C. 4 to B. C. 1. I myself was witness of a battle in the Lebanon between mountain tribes, of which I gave a perfectly honest account; and a friend of mine, present at the same battle, gave a different version with equal honesty. Argal, that battle never took place! Nay, but had we been concocting a story there would have been no discrepancy.

Not the most skeptical of critics now disputes the genuineness of four epistles of St. Paul. Now these must have been written, at the latest, twenty-eight years after the crucifixion of Jesus. And from the allusions in them to most of the important events recorded in the Gospels as too notorious and generally-received facts, we may conclude that these narratives are fairly accurate in their relations. Moreover, it is evident from these epistles that very much the same doctrinal beliefs concerning Christ obtained among His disciples at that early time as have obtained among them since. Yet surely had these narratives been spiritual parables, or myths only, they could hardly have got themselves generally received as sober facts within so short a time after the alleged events, while a multitude of contemporaries were still living to correct the mistake. And the difficulty that these wonderful spiritual parables—which have so imposed on mankind, and changed the course of history—must have been invented for the most part by more or less illiterate Galileans, Mr. Maitland meets by ascribing them rather to learned Alexandrian Jews. But how to reconcile this view with the admitted authenticity of some of St. Paul's Epistles? We know from Pliny, Tacitus, and other heathen writers, that about A. D. 60, Jesus Christ was already adored and revered by His followers as Divine.

Then the Epistle of Clement of Rome, the companion of Paul, found written on the Alexandrian MSS. of the New Testament, presented by the Byzantine patriarch to Charles I., and now, I believe, admitted by all scholars to be genuine, testifies that the same alleged facts as we have related in the Gospels were believed in that early period of the Church's history—a like testimony being borne by the Epistle of Polycarp, the personal friend of St. John, and that of Irenæus, the friend of Polycarp; while to me it certainly appears that the Divine Humanity of Jesus Christ is as clearly taught by the Synoptic Gospels as by that of St. John, though not so much insisted on, and philosophically expounded.

Why did not Celsus, the great heathen opponent of Christianity, who wrote early in the second century, deny the authenticity of the Gospel narrative, if it was open to him to do so? whereas he cites nearly all the facts related in our four Gospels about Jesus, and a great number of His sayings, as authentic, urging that these facts and words are derived from memoirs written by the disciples of Jesus. Why did not the Gnostic Marcion, or Valentinus, born about the end of the first century, while St. John was still alive, dispute their authenticity? But in Justin Martyr, again, who was born in the year that John died, we have all the same facts (miraculous and otherwise), and the same doctrine concerning Christ deduced from them. He says, moreover, that these facts are derived from the memoirs called Gospels, written by the Apostles, and their companions. He informs us, also, that these Gospels had been read systematically in the churches from the beginning. Indeed, there is no trace anywhere of any question at all being raised concerning the authenticity of our New Testament narratives in the earliest ages of the Church—nay, concerning the authenticity of those twenty books called Homologoumena, which constitute what is termed the First Canon. Irenæus says he had known Polycarp, who was familiar with many persons who "had seen the Lord," and heard the venerable man repeat "all they had told him about His miracles and doctrine." Indeed, "the testimony to our Canon," as Michaelis observes, "is infinitely superior to any thing that ancient literature could present to us in favor even of the most abundantly attested books." A long superintendence of the churches, they founded by the Apostles themselves—the jealous care with which the sacred books were preserved, special guardians and readers of them being appointed—seems alone sufficient to account for the unanimity of the agreement concerning them, attested by Celsus, Justin, and other writers of the early part of the second century, as existing in all Christian communities scattered throughout the world.

And to my mind the history of the rise and progress of the Christian Church proves and involves the life, death and resurrection of Jesus Christ in all essential particulars such as we have them recorded, even as the recent

history of Europe proves the actual occurrence of the French Revolution. For I suppose Mrs. Kingsford can hardly be serious when she assures us that virtually there is no such thing as history! And yet there are grave divergencies in the accounts that have come down to us of the Great Revolution. But do apparent differences in the reports about the day on which Jesus was crucified throw serious doubt upon the fact itself? Surely not. Clarendon relates that the Marquis of Argyll, in Charles II.'s reign, was condemned to be hanged, and actually hanged the same day. But Burnet states that he was condemned to be beheaded on Saturday, and executed on Monday. Shall we therefore conclude that he was not executed at all? The Embassy of the Jews to Claudius is placed by two contemporary historians, Philo and Josephus, at a different time of the year—did it, therefore, not take place at all?

With respect to my argument from the moral influence of a living example being superior to that of a merely conceived ideal, either Mr. Maitland has misapprehended me, or I have failed to understand his answer. He says that for a sculptor to realize an ideal of beauty in a statue it is not necessary for him to have a perfect model of beauty before him. Now, first, I think that statement open to question. It is plausibly contended that if a sculptor seeks various features of beauty in different models, he runs the risk of putting together an incongruous whole. At any rate, he will certainly seek for a model as perfectly beautiful in every respect as he can find. And among the Greeks I do not doubt that many individuals, beautiful in almost every respect, were to be found. His aesthetic sense, his genius for beauty should also go far to help him in creation.

But Mr. Maitland is certainly wrong when he says that for this new revelation of beauty there was no need of "more beauty than usual in the world"; that uncommon beauty very surely existed. I think, moreover, that the genius for moral beauty, in proportion as it deals with a higher type of excellence, is also a much rarer type of genius. And here it is assumed that there were many such engaged in the imagination of Jesus Christ. Remember it is not a popular ideal of goodness; rather one utterly opposed to the expectation and aspiration of those who at that time were looking for a Messiah. It is, moreover, not the ideal of the Alexandrian Philo (see "Philochristus") nor precisely that of the Stoics, Epicureans, or Essenes. I believe that had the mythopoeists put together the character of Christ from diverse models of excellence, there could never have resulted the living congruous individuality, which has for so long influenced and, in part at least, transformed society.

But who, then, are these imaginative artists, far greater, because more spiritual than Shakespeare, whose names have been so long and unaccountably withheld from all knowledge? But this touches the possibility of conceiving, and creating in imagination the character of Jesus. It does not in the least touch my argument from the superior transforming, and stimulating force of a concrete living example over that of an ideal merely conceived in the mind. It is surely unquestionable that a noble example—be it Gordon, or the Curé D'Arcs, or humbler people than they (say Alice Ayres, or a Grace Darling)—fires men to emulation, and strengthens them for virtue far more than discourses, however eloquent, and more than mere solitary aspirations. But it is not equally obvious that the contemplation of physical beauty has a tendency to produce physical beauty in ourselves. Yet that should be so, to warrant Mr. Maitland's negative argument from analogy. If a fairly realized moral idea gives great encouragement to those who are striving for perfection, a supremely realized ideal gives yet more. The ideal having already passed from the region of vague aspiration and imagination to that of actuality and life, we feel that this may happen again, whereas such a possibility is still problematic if it has not done so.

What Mrs. Kingsford, however, so beautifully says of the Eucharistic and universal value of the saints' merit, and of their present quickening influence over men, in virtue of their own attainment, is in exact agreement with what I urged in my own paper concerning Jesus. Prayer, therefore, may be made to the saints, but more especially to the Lord. I only claim Him as the Head and Leader and Representative of the race—the God-Man—because He, more fully than any other, so clearly known to us through history, has atoned His human with that Divine consciousness, which is the true and eternal individuality of all.

I do not think we Christians are idolatrous, as is alleged. It is not idolatry to adore the adorable. For God the Father is hidden until manifested in the Son. And while I am not blind to the Divine Word, as spoken in nature, and the rich fullness of all humanity—nay, while admitting that the revelation in Jesus needs to be supplemented by these—yet I do feel that Nature, with her tyrant law of survival, is obscene, and that ordinary men and women are often darkness visible. But in the wise, supremely-loving, just, and self-sacrificing member of our race, in proportion as virtue belongs to him or her, is God most fully revealed, light being radiated from the humblest loving and righteous human heart upon the profoundest mysteries and darkest places of "all this unintelligible world."

Madame de Steiger says that history cannot be true because it appeals to the senses. But this objection applies equally to all science. History and science alike appeal through sense to very much higher faculties, without which they can not be understood. If you believe in evolution, how disbelieve history? History reveals the action and reaction of individuals on one another, and personality is the goal of evolution. Though he element is of free-will, and testimony add some uncertainty to the study, yet, for all that, "the proper study of mankind is man." Eternal principles reveal themselves behind the apparent caprice of persons; and it is attempting to jump off our own shadow to fancy that principles may manifest themselves otherwise than to the calm and piercing vision that looks through the ever shifting phantasmagoria of sense to those eternal verities of which these are "broken lights." We learn more from the *terra firma* of experience than bombarding in *vacuo* upon the chimeras of metaphysics. That method has been tried in past ages with little promise of success. Whereas some seem to fancy that eternal truth is independent of, and apart from, all that appears in time, eternal truth, is indeed, but the perfect intuition of the very same things, which we behold imperfectly under our own native condition of time.

Can anyone deny the law of heredity or that of cause and effect? Yet its influence for good or evil is only through biography or history. Events in time affect us, because we are in time. And they incur a grave responsibility who seek to deprive our poor world of its chief Consoler.

## THE HOME CIRCLE.

In this column will be published original accounts of spirit control, and various phenomena of every kind, which have been witnessed in the past or that may be observed from time to time in private households, or the presence of non-professional mediums and sensitives. These accounts may record spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of mental power, experiments in thought-transference, and manifestations of supernatural mental action.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood.

Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

## A Wonderful Seance Twenty-five Years Ago—Prophecy and its Fulfillment.

To the Editor of the Religio-Philosophical Journal:  
In your issue of August 15th, Home Circle Department, there appears an article in which the author says:

"I am not sure but most of the so-called spiritual phenomena could be explained on the theory of unconscious mental action."  
I would ask the writer if his theory would account for what herein follows? I avail myself, Mr. Editor, of your invitation to subscribers to relate manifestations witnessed in private households in presence of non-professional mediums.

Nearly twenty-five years ago, in the city of Philadelphia, Pa., being a resident and native thereof, a fellow student and myself became interested in, and experimented with, the subjects of Magnetism, Mesmerism, Psychology and Spiritualism. We soon discovered that the writer of this possessed mediumistic power, principally of the physical kind, and the particular séance of which I desire to submit occurred in said city, at a large and fashionable boarding place, on Chestnut St., below Broad, at which my young friend was enlisted.

Our limited investigations had caused much comment among the different boards; they frequently remarked that unearthly noises emanated from our (his) room when we were together, and especially in the dark, and their curiosity was so great that we were prevailed upon to give an exhibition of our powers. The dining-room was proffered us for the entertainment, an evening set apart, when about twenty persons assembled around a massive, old-fashioned walnut dining table, the extra leaves being inserted, making it about fifteen feet in length, and rounded at the ends. The doors opening into the hall were locked and the keys removed. The weather outside was cold and stormy; inside, snug and warm. The lights were turned low and dim, from one of the large quaint chandeliers. Around the table were seated, gentlemen and ladies alternating, with hands spread thereon. Thus much preliminary. I being master of ceremonies and the youngest present, being not eighteen years of age, silence and quiet was enjoined, and should any manifestations occur, I alone would do the talking unless otherwise directed by the invisibles. We sat thus for about fifteen minutes when I noticed a young lady opposite me evince the usual signs of a trance condition, and I felt encouraged, believing I would have aid of a mundane sort to help the supernumery. My young student friend was of English descent and proclivities, very skeptical, as were all of the company at that time, and made light and frivolous remarks whenever opportunity presented.

Directly after a brief duration of profound silence the huge table began to quiver, shake and rock, in a tremulous manner, followed by clear, sweet sounding taps or raps, starting from under my hands, and seemingly traveling around the table, and ending at the opposite medium; this was several times repeated; then the whole top of the table seemed alive with these sounds. There was then a short silence, after which occurred several exceedingly loud raps in the centre of the table close to where I sat, and one loud report like a sledge-hammer blow, which startled the company. Sundry exclamations came from the ladies, young and elderly, so that many jumped to their feet, and the gentlemen also were considerably "scared." The noises were no novelty to me, so I at once commanded silence, as they had all agreed to obey me imperatively in the affair. So extraordinary had been the occurrences that the company seemed spellbound, and obeyed implicitly. Soon there occurred a noise similar to the fluttering of many small birds coming from a distance, gradually approaching nearer until the sound hovered over, around and amid the chandelier, and its many glass pendants. We all instinctively looked upwards, and there were shadows flitting around the ceiling and through the pendants amid the light. To say the witnesses were frightened, would be a misstatement; but the interest was intense. The circle seemed charmed, fascinated, holding their breath, and immovable. Shortly after this ceased, the silver-toned raps began again, and after making the circle of the table, collected under my hands. I felt impelled for the first time that evening to question the influence through the alphabetical rap. We were informed that Washington and his soldier companions greeted us, and that the bird-duttering noises were symbolical. The Republic was endangered; armed rebellion would reign for a time; death and destruction would follow in its wake; the young medium (addressing me by name) would go to the war as a common soldier, raise himself through every grade of rank until he would command a regiment of cavalry, be wounded several times, and be put in a prison pen.

This seemed so very, very strange to me, as I had not heard anything of resorting to arms among my friends or associates, and in fact Lincoln had not yet been nominated, if I remember correctly. But I am dismissing the singular part is to follow. Subsequent to the prediction, the massive table gave an extra forcible jump at one end where sat an elderly gentleman named McT—, a retired merchant, and also the two younger. The trio were completely overturned, the younger considering it fun, but not so with McT. At this juncture I removed the injunction of silence, and desired comments, which I could not refrain for a time.

Attention soon being directed to my lady friend opposite, some thinking her dead, her eyes being glassy with a somnambule glare (completely entranced); but, in consequence of my coolness and apparent assumption of power, especially after the demonstration already made, they believed me when I told them, "She sleeps and will awaken only at my pleasure." Well, the conversation became animated, the elder Mr. McT, showing rank skepticism and even unbelief in what he had already beheld ocularily, whereupon he remarked in an insinuating manner, "If the influence or noise makers, can tell who will be the next president of the United States, I will believe there is some intelligence outside the young people's trickery. We all resumed our position with hands

upon the table. The raps informed us that the medium alone should question them, thus rebuking McT. I then suggested, impressively I supposed, that the names of the different candidates be written on small pieces of paper and rolled into ball shape and put upon the table, and that I would select the proposed name. I was then blindfolded. After the *modus operandi* was completed my hand made a dash at the paper balls, seizing one, when the aforesaid skeptic grasped my hand, remarking, or rather hissing the words, "If your spirits or devils can tell us who the next president will be, they can tell whose name is in the paper before it is opened." The five raps followed, and before the paper was taken from my hand for examination, the rappings said: "God reigns above. Yes! Abraham Lincoln will be your next executive. Emancipation of slavery will follow during the war; surrender of the enemy; rebellion crushed and the South whipped and peace follow."

I tore the bandage from my eyes, and passed the paper ball to McT. He opened it and read the name, Abraham Lincoln, adding, "I don't believe it. It is the work of the devil."

In after years I learned he was an Englishman and a secessionist of note.

In closing I may add that as young as I was I did enlist in July 1861, and all that was there and then predicted, and more than I have here given, did come to pass. I have since witnessed many strange occurrences, verifying the philosophy of spirit communication, and can conscientiously say, "It is not that I believe, but I know there is truth; that it takes time, patient and careful analytical investigation, to sift the chaff from the wheat. In gleaming the philosophy, the harvest will repay the reaper." J. L. Des Moines, Iowa.

## Spiritual Phenomena.

HERMAN SNOW IN CHRISTIAN REGISTER.

In a number of the *Christian Register* I find a communication signed "A. C. G.," which, as it is directed mainly to me personally, seems to require some kind of a response on my part. But to attempt to meet in detail all the points of inquiry advanced would be making unreasonable demands upon your space. A condensation, therefore, of my own thoughts in the directions indicated is all that it will do for me to attempt under existing conditions. If, in this way, I may be able to incite A. C. G. and others whose attitude toward Spiritualism is similar to a somewhat more earnest and thorough investigation, it is all I ought reasonably to expect.

First, in regard to the material phenomena: it is a mistake when it is asserted or implied that the more important or reliable of these have been successfully duplicated by professed conjurers. It is only true that, with conditions wholly under their own control, some close imitations have thus been produced. But it is not likewise true that nearly everything of special importance has had its puzzling counterfeit? There are, however, some of the more significant of these spirit phenomena of which not even a successful counterfeit has been accomplished. Take, for instance, what is called independent slate-writing, in which repeated experiments like this have been successfully accomplished: a new double slate, with the mere point of a pencil enclosed, and either locked or otherwise securely fastened, is taken with the investigator, and need not entirely pass out of his hands until the final result has been reached. The slate is generally held beneath a table, one end by a hand of the medium, the other being retained by a hand of the investigator, and both the hands still at liberty being kept in full sight upon the top of the table. Under these conditions, communications are rapidly and audibly written upon the folded slates, often in the handwriting and over the signature of some clearly recognized friend, now of the Spirit-world. I have it upon good authority that some of the most noted of modern conjurers, among whom are Robert Houdin of France, Samuel Ballachan, court conjurer at Berlin, and Hermann, the prestidigitateur of our own country, have publicly confessed their inability to produce phenomena of this kind. And at the English Episcopal Church Congress for 1881, during quite a full and fair consideration of the subject of Spiritualism, it was stated by Canon Wilberforce concerning Maskelyne and Cooke, two noted sleight-of-hand exhibitors, that "they have been more than once publicly offered £1,000, if they would, under the same conditions, imitate the most ordinary spirit phenomena in a private house; but they replied that, as their apparatus weighed more than a ton, they could not conveniently accept the challenge." The true medium has no apparatus of any kind, and is often strictly searched before the séance.

Thus much in regard to the class of genuine and reliable phenomena which it is impossible to imitate so as to mislead any one of ordinary sense and perception. There are, however, certain exhibitions, accepted by many as genuine spirit manifestations, the essential conditions of which are carefully arranged cabinets and darkened rooms, of which I have only to say that to me they seem utterly unworthy of the serious attention of intelligent and earnest investigators. They are, largely, plausibly arranged traps to catch the dollars of credulous wonder-seekers, and should be severely let alone or resolutely exposed by all who are seeking for the advancement of Spiritualism in its higher phases.

To the quietly thoughtful mind, the main point of interest in these modern phenomena is not their astounding strangeness, but the unmistakable intelligence which they seem to convey from the mysterious Beyond. And, for such a purpose, the finest rap exceeds in value the most powerful exhibitions of invisible force, even as the light click of the electric telegraph is of greater practical use than would be thunder tones speaking through the instrument.

The phenomenal phases of Spiritualism, then, I regard as of a decidedly subsidiary character. They are comparatively unimportant, excepting in so far as they are made instrumental in transmitting intelligent thought. The two markedly distinct steps in the investigation are these: first, are the material sounds and movements caused by persons still in the body? If not, they must be referred by the skeptical mind to some subtle action in nature not yet recognized and understood. And, perhaps, it might do them to turn the whole matter over to the domain of physical science, but for one insurmountable difficulty—the mysterious forces convey in the most decisive manner the manifestations of mind, and are often strikingly characteristic of persons who are called dead. Now, whence come the messages thus received? This question indicates the other and far the most difficult step in our investigation; for, as your correspondent suggests, the study of mental action in all its mysterious ways is

as yet but imperfectly understood, even with all the light that has thus far been thrown upon it by metaphysical science. But this may be asserted with confidence: that intelligent connected sentences, like the messages referred to, necessarily imply individual mentality; for not even the electric telegraph, with all its wondrous capacity, or any subtle action of Nature's laws, can convey a single sentence of connected thought without the creative and guiding agency of mind. These messages, then, must come from some individual intelligence; and, if this is not to be found among those embodied in the material body, the natural, if not necessary, conclusion must be that they come from some invisible presence. In many cases, this may be a difficult point to decide; but, in my own, the difficulty was much diminished from the fact that a large proportion of my earlier investigations were carried on with no other visible person present but myself and the medium—a simple-minded hired girl of the family in which was my temporary home. Under such conditions, it ought not to have been so very difficult a matter to arrive at a rational conclusion upon both of the main points of the investigation. I think that I did arrive at such a conclusion; and, had I time and space to give somewhat in full the details of what took place during the same two or three weeks of this favorable and diligently improved opportunity, I have faith to believe that many of my present readers would justify me in the decision then made.

I find it difficult to understand the extreme reluctance manifested, even by liberal and progressive religious thinkers, against admitting the claim to spirit agency in these manifestations. The class now referred to have generally admitted as facts the virtual presence and silent agency of departed spirits; and yet, when the claim is advanced—certainly not wholly without rational support—that, amid the wonderful advances in modern discovery, a way has at length been opened for a sensible manifestation of that presence, almost an evasion is resorted to rather than admit what would seem to be the natural force of known or well-attested facts.

But I fear that I have already more than exhausted the limits assigned me. I will, however, briefly add that the claims of Spiritualism cannot be rightly disposed of without something like an earnest and thorough investigation, and that the true way to accomplish this is not by visiting in succession the various forms of public mediumship, many of them of a more than doubtful character. There are more reliable and less objectionable means within the reach of all, especially of those with harmonious and happy homes. I allude to the formation of private circles in families or among congenial friends who have confidence in each other. By persevering effort of this kind, in a large proportion of cases, a mediumistic opening will eventually be accomplished, through which satisfactory proofs may be had of the truths involved. To all who may feel inclined to make a trial of this home mode of investigation, let me say, send to the office of the RELIGIO-PHILOSOPHICAL JOURNAL, 92 La Salle Street, Chicago, Ill., for a ten-cent pamphlet entitled "Spiritualism at the Church Congress, with Advice and Information for Inquirers"; and the needed preliminary help will be secured. My own post-office address is simply "Boston, Mass."

## Inveterate Scollism.

To the Editor of the Religio-Philosophical Journal.

Your correspondent, Dr. Adam Miller, in reply to my remarks on Science and Scollism, does not attempt to refute my explanations of his errors as to the development of heat and cold in the atmosphere, and therefore leaves nothing for discussion; but appears to feel very badly treated and to become quite angry on account of my exposing his errors in plain language.

There should be no personal feeling in the matter. I have no unfriendly sentiment toward him, and give him full credit for showing the crude and contradictory hypotheses of scientists, while I regret that he should have advanced greater absurdities himself in contradiction to the well known principles of science, about which there is neither doubt nor discussion among the well informed.

When Dr. M. represents me as assailing or denouncing him for doing what I really approved (criticizing false hypotheses), he indulges in very gross misrepresentation, which I would say was intentional, if it were not for the fact that his whole treatment of the subject is so confused and illogical that I could not hold him to a strict accountability for any looseness of assertion.

Owing to this cloudy condition of his mind he refers to Professors Crookes and Henry as agreeing with him in admitting the refracting power of the atmosphere, and Dr. Buchanan as standing on the other side of the question with "low flings and sneers." This is quite amusing, for I was not aware that any intelligent person had denied the refracting power of the atmosphere. It is quite evident that Dr. M.'s temper makes him a little wild. The hopeless condition of his reasoning faculties is shown in his still contending that refraction causes heat. Upon such a writer argument would be wasted; and I see nothing worthy of especial notice in his ill-tempered tirade, but his claim to the honor of being the sole originator of the crudities which I have exposed; but he is not the only scollist. I have seen very analogous, substantially identical theories in three different publications from unscientific Spiritualists, and feeling a deep interest in the reputation of Spiritualism, I have felt it necessary to resist the diffusion of some of the vagaries which are put forth in our newspapers.

Dr. M., when his blunders are exposed, wishes to pose as a persecuted scientist. Nothing gives me more pleasure than to aid the efforts of rational scientists especially in introducing novel views against opposition and discouragement; but there is a vast difference between an humble and original scientist like the late Daniel Vanzhan, and the tribe to which Keeley and Paine belong, of whom the former proposes to make an illimitable power by mechanical construction, and the latter claimed to run a steam engine with water far below the boiling point; and yet such men have followers and pecuniary supporters. There is nothing too absurd to gain currency in matters of physical science, because physical science has been so much neglected in literary education. Some years since I encountered one of these dupes of ignorance in New York, who claimed to produce a power by a ball rolling down hill more than sufficient to carry it back to the same height, and he had a machine to prove it. When I told him this was contrary to the laws of mechanical science he replied that he had proved the laws of mechanical science to be false! No doubt he considered me a bigot for not according to his views, for he was evidently angry. But I fear he ended his days in an asylum.

I trust the spiritual press will not become a receptacle for the follies discarded by com-



mon sense, but will rather be the ally of progressive science, and of men who, like Prof. Denton, are at the same time profoundly scientific and in advance of the age.

JOS. RODES BUCHANAN.

## Woman and the Household.

BY HESTER M. POOLE.

(106 West 29th Street, New York.)

### LAST WORDS.

"Dear hearts whose love has been so sweet to know,  
That I am looking backward as I go;  
Am I lingering while I baste, and in this rain  
Of tears of joy am mingling tears of pain,—  
Do not do with costly shroud, or tree,  
Or flower, the little grave that shelters me.  
Let the wild, wild-rose seeds grow up unharmed,  
And back and forth all summer, unalarmed,  
Let all the tiny, busy creatures creep;  
Let the sweet grass lie last year's tangles keep;  
And when, remembering me, you come some day  
And stand there, speak no praise, but only say,  
'How she loved us! It was for that she was so dear!'  
These are the only words that I shall smile to hear."  
—Helen Hunt Jackson.

The above lines may be taken as the will and testament of the beloved poet whose mortal part has so lately been laid away upon the shores of the Pacific. The most melodious pen which America has yet produced from among her daughters is at rest, and who is worthy to take it up again? For that we mourn, but for her we rejoice and give thanks that she has lived as an inspiration and prophesy.

Helen Fiske, daughter of Prof. Fiske of Amherst College, was born nearly sixty years ago. Until the age of thirty-five, none dreamed of her remarkable talents. At that time her first husband, an army officer, was accidentally killed, and her two boys were taken away, one after the other. So,

"She learned in suffering what she taught in song," as her powers unfolded under the stress of bitter anguish. With such examples before us, why should we ever question the uses of suffering? If there is any thing within us worth the calling into activity, be sure we shall be tried, and in the sorest point! If we are not equal to our fate, then may pitying angels take us hence!

Mrs. Hunt's first writings were for the *Independent*, but her rare gifts were soon exercised for various publications. She wrote stories, essays, poems, and finally books. "Her Bits of Travel" was quickly followed by a volume of verse, which has brought balm to many a sorely wounded heart. Our readers will remember choice extracts which have appeared at the head of this column, from time to time, which have seemed like a voice speaking to their inmost souls. Perhaps many of them do not know that the stories of *Saxe Holme* were also from her prolific brain, she choosing, at times, to veil herself under that nom de plume. But they will not need to be reminded of her later works.

In 1870, Mrs. Hunt married Wm. S. Jackson and went to live with him in Colorado Springs. While there she became interested in the Indians, and her powerful pen framed a terrible indictment of our Indian policy, under the title of "A Century of Dishonor." It so appealed to a good sense of President Arthur that he appointed her special Indian Commissioner.

From the hour in which she learned of the wrongs of which the redmen were subject, she felt that it was her life-work to help redress them. The feminine nature asserted its ethical leadership in a way which will not soon be forgotten. In a private letter to a friend, she said, not long since:

"I feel that my work is done, and I am heartily, honestly and cheerfully ready to go. In fact, I am glad to go. You have never fully realized how, for the last four years, my whole heart has been full of the Indian cause—how I have felt, as the Quakers say, 'a concern' to work for it. My 'Century of Dishonor' and 'Ramona' are the only things I have done of which I am glad now. The rest is of no moment. They will live, and they will bear fruit."

The rest are of moment, for they are of marvellous value as literary efforts.

In spite of her bigoted orthodoxy, of her early training, Mrs. Jackson became liberal, affiliating with the Emerson school of thinkers. She has been well likened to Wendell Phillips. His peer in the power of artistic expression, she was his superior in religious feeling. Nor did he surpass her in devotion to a proscribed and outlawed race. A genius in the poetic gift, that was subordinated to the work of the reformer. "Ramona" stands as the greatest work in that line since "Uncle Tom's Cabin," and the name of its author will remain precious wherever literary ability and moral heroism are loved and honored.

### QUESTIONS ANSWERED.

Some time since a young minister addressed several questions concerning the training of girls, to Gail Hamilton. The answer of that spunky spinster is too long to give in full. Here are some extracts:

"To the second question, 'Are our young women receiving adequate training in the home for the duties of married life?'—undeniably, no. We, their elders and trainers, are so very faulty that it is hardly possible we can give them faultless training; but I can vouch for this: It is as good as the young men are getting. There is, therefore, no need of setting your shoulder with any superabundant strain to the woman's wheel. The young men and the young women are reared by the same parents in the same homes. To every start in 'married life' a man is as indispensable as a woman. The duties of married life require exactly the same qualities that the duties of unmarried life require—generosity, truth, charity, patience, consideration, compromise, fidelity, large-heartedness. In married and unmarried life alike, the highest happiness and the highest blessedness require that you should often yield your own whim, taste, ease, pleasure to the pleasure of another. It requires often the still harder duty of maintaining your own stand in opposition to the wish of another, and it requires the wisdom of high Heaven, and to know certainly when to do the one and when to do the other. But there is no call to make a line of separation between the duty of sons and of daughters. The same principles apply to both. The application each must make for himself. They march to fate abreast."

"6. Is personal attention to the affairs of the home (housework) beneath the dignity of an accomplished young woman?"

"That again depends upon the meaning of words and the circumstances of women. What do you mean by 'personal attention'? What do you mean by 'dignity'? It is undignified for an accomplished young woman to scrub the kitchen floor if she or her family are able to hire it done by a woman who has no other accomplishment. It is dignified for the most accomplished woman to be seen scrubbing of her floor. It would have been far more

dignified for Mrs. Carlyle to let her grates grow gray and rusty, and keep her fingers white and her face bright, than it was to blacken her hands, sour her temper, break her heart over polishing them. I hope the day will come when no hard manual labor will fall upon any woman whatever, but when all women will for all humanity's sake lead an easy material life to the soul's sustenance. Until that day comes many women must give not only personal attention but muscular exertion to housework. Then it is dignified. I wish my young female Hercules had money enough to pay some poorer woman for house-cleaning, some poorer man for cutting down her bed posts, while she gave her splendid strength, her great ability, her gracious soul to ransoming men enslaved by appetite, to enlightening women chained down to darkness; but since it is of God that she is poor, it is of God working in her to will and to do in the station where He has placed her. Not the result of work, but the quality of work is our business.

"It is dignified to give as much personal attention to housework as is useful to the welfare of home. It is not dignified to do more."

"8. What are the prime factors of a womanly character?" "1. Imagination—to enable her to put herself instantly into another's place. 2. Sympathy, which constrains her to make that other happy. This constitutes the art and the fact of being agreeable, which is a first duty of woman. 3. Intellectual activity, so much swifter than man's as to be almost different in kind and to be called by another name—Instinct. 4. Some subtle moral superiority which gives her a special taste for and power over humanity, involving a special distaste for and weakness in material things. From this it follows that woman is the natural umpire of society, the ideal standard of man. Her purity should, therefore, be not only spotless but commanding. She ought not only to be high-minded, but to exact high-mindedness. It is not enough that she be not degraded by society. She ought to exalt society. Men are necessarily selfish in business. It is woman's business to ennoble selfishness, so that business itself shall become the skillful servant of humanity."

### Outwitting the Ghost.

But, if primitive man knew how to bully, he also knew how to outwit the ghost. For example, a ghost can only find his way back to the house by the way by which he left it. This little weakness did not escape the vigilance of our ancestors, and they took their measures accordingly. The coffin was carried out of the house, not by the door, but by a hole made for the purpose in the wall, and this hole was carefully stopped up as soon as the body had been passed through it; so that, when the ghost strolled quietly back from the grave, he found to his surprise that there was no thoroughfare. The credit of this ingenious device is shared equally by Greenlanders, Hottentots, Bechuans, Samolees, Ojibways, Algonquins, Loelians, Hindoos, Thibetans, Siamese, Chinese and Feejees. These special openings, or "doors of the dead," are still to be seen in a village near Amsterdam, and they were common in some towns of central Italy, as Perugia and Assisi. A trace of the same custom survives in Thuringen, where it was thought that the ghost of a man who had been hanged will return to the house if the body be not taken out by a window instead of the door.

The Siamese, not content with carrying the dead man out by a special opening, endeavor to make assurance doubly sure by hurrying him three times round the house at full speed—a proceeding well calculated to bewilder the poor soul in the coffin.

The Araucanians adopt the plan of strewing ashes behind the coffin as it is being borne to the grave, in order that the ghost may not be able to find his way back. The very general practice of closing the eyes of the dead appears to have originated with a similar object; it was a mode of blinding the dead, that he might not see the way by which he was carried to his last home.

—From "The Primitive Ghost and His Relations," by JAMES G. FRAZER, in *Popular Science Monthly* for September.

### A God of the Philistines.

An interesting archeological discovery is reported from Palestine. An Arab, who was quarrying stone the other day, at a place about four and a half miles from Gaza, unearthed a marble figure supposed to be a colossal god of the Philistines. The dimensions of the figure are as follows: Three feet from the top of its head to the end of its beard; twenty-seven inches from ear to ear; thirteen and one-half inches from top of forehead to mouth; fifty-four inches from shoulder to shoulder; eighty-one inches from crown of head to waist, and fifty-four inches the total circumference of the neck. The total height of the figure is fifteen feet. The hair hangs in long ringlets down the shoulders, and the beard is long, indicating a man of venerable age. The right arm is broken in half, while the left arm is crossed over the breast to the right shoulder, where the hand is hidden by the drapery of a cloth covering the shoulders. There is no inscription on the figure or on the pedestal, which is a huge block carved in one piece with the figure. The statue was found in a recumbent position, buried in the sand upon the top of a hill near the sea. It had evidently been removed from its original position, which is unknown. Its estimated weight is twelve thousand pounds. The pasha of Jerusalem has ordered a guard to watch this ancient relic of ancient art, and to prevent any injury to it by the fanatics of Gaza.

The bill of the undertaker who buried Gen. Grant will be \$30,000.

### Partial List of Magazines for September.

—THE POPULAR SCIENCE MONTHLY. (D. Appleton & Co., New York.) The Relations of Railway Managers and Employees, is an interesting branch of the great labor question, and presents many of its problems in a light favorable for critical study. The Present Aspect of Medical Education, gives much information upon the subject. The Latest Fertilization of Flowers is an interesting and finely illustrated article by the German botanist Behrens. Prof. E. D. Cope treats of the Origin of Man and the other Vertebrates. Dr. Mary Putnam-Jacobi concludes her essay An Experiment in Primary Education. The Fauna of the Sea-shore; Dr. Brebm's Siberia and the Exiles; How Spelling damages the Mind; are readable articles; while Sunlight and the Earth's Atmosphere is a brilliant and striking performance. Dr. Ray Lankester makes report on The Recent Progress in Biology; J. G. Frazer expounds The Primitive Ghost and his relations, and Mascart contributes an article on The Physiology of Colors. A sketch and portrait are given of the African explorer, Dr. Gustav Nachtigal.

THE ECLECTIC. (E. R. Pelton, New York.) This issue contains the following interesting table of contents: Mind and Motion; Roman Life and Character, by T. Marion Crawford; Footprints; London; Tongues in Trees; A Chinese Ascent; A Swain of Arcady, by Rev. Dr. Augustus Jessopp; The English Aristophanes; The Work of Victor Hugo, by Algeron Charles Swinburne; The Afghans are the Lost Ten Tribes, by His Highness Abdur Rahman Khan, Ameer of Afghanistan; A Brother of the Misericordia; What is Public Opinion? Pride, by the Cardinal Archbishop of Westminster; To Within a Mile of Khartoum; The Earl of Beaconsfield; The Primitive Ghost and His Relations; Becket, and the usual variety of foreign literary notes and miscellany.

ST. NICHOLAS. (The Century Co., New York.) The Battle of the Third Cousins is a fanciful tale, and one of the most attractive of the Sept. St. Nicholas. A Great Financial Scheme is a funny story with a moral. Spiders of the Sea is an interesting paper about crabs. Poems and verses abound, and some of them are very dainty. The Serials, Short Stories and Poems are good.

THE NEW CHURCH INDEPENDENT. (Weller & Son, Chicago.) Contents for August: Simply to Thy Cross I Cling; Double Consciousness; Thoughts in the Noonday; Letters on Spiritual Subjects; Who are our Spiritual Enemies? Early Religious Training of Children, and Correspondence.

CASSELL'S FAMILY MAGAZINE. (Cassell & Co., New York.) In the current number there is unusual variety. The Serials, Short Stories and Poems are good.

JOURNAL OF THE AMERICAN AKADEME. (Alexander Wilder, M. D., Newark, N. J.) April and May numbers are at hand with a readable contents.

BABYLAND. (D. Lothrop & Co., Boston.) The short stories and illustrations will, as usual, please the youngest readers.

Artists and lovers of art find encouragement in the growing development of public taste in this country. Leading artists are content to acquire distinction as illustrators and designers, and few publications of books are bereft of illustrative decoration. W. H. Gibson, whose delicate work is so familiar to us all, is equally successful in his interpretation of nature in color or in black and white. Exquisite winter scenes from his brush are among Prang's forthcoming publications. Tender in treatment and faithful in sentiment, they are as valuable as studies for amateurs as for their legitimate intention as gift cards.

### BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

BY-WAYS AND BIRD NOTES. By Maurice Thompson. Price, cloth bound, 75 cents. New York: John B. Alden.

This neatly bound volume is made up of papers, the most of which have appeared in magazine form, and will meet with much favor, as the author is well known as a ready and accurate writer.

### New Books Received.

THE SPIRIT OF THE NEW TESTAMENT; or the Revelation of the Mission of Christ. By A. Woman. Boston: Cupples, Upham & Co.; Chicago: Jansen, McClurg & Co. Price, \$1.25.

THE HUNTER'S HANDBOOK. Containing a description of all articles required in Camp, with Hints on Provisions and Stores, and Receipts for Camp Cooking. By "An Old Hunter." Boston: Lee & Shepard; Chicago: Jansen, McClurg & Co. Price, cloth, 50 cents.

THE READING CLUB. No. 11. By George M. Baker. Boston: Lee & Shepard; Chicago: Jansen, McClurg & Co. Price 15 cents.

GERMAN SIMPLIFIED. Nos. 9 and 10. By Augustin Knoflach. New York: A. Knoflach.

Following the group of Garrison papers in the August Century, the September number will contain an account of the persecution of Prudence Crandall in 1833, for endeavoring to establish a school for "young ladies and misses of color." The article is called "Connecticut in the Middle Ages."

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THE WAR IN HEAVEN. By DANIEL LOTT. This is founded upon Revelations 12: 7-9, and will be found interesting. Price 10 cents. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

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Exchanges and individuals in quelling from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guarantee of good faith. Rejected manuscripts cannot be preserved, neither will they be returned, unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, September 5, 1885.

## Will Spirit Manifestations Last?

This question has often been asked us, and these words may serve as answer, so far as we can give it, to one and all of our anxious inquirers. Spirit manifestations have ever been, and ever will be so long as the world and its human life endures. Dim and faint has been the recognition of their reality, but that recognition has gained greatly in the past forty years, and is to gain in coming ages with the finer development of man's spiritual faculties, and the clearer comprehension of his wide reaching inner life and infinite relations.

"Man faces two worlds at once" has been well said, and the Spirit-world teems with life human yet angelic, and more vital and strong than here. History is called sacred or profane by religionists of the old school, as though all human experience outside of churches and bibles was evil continually, but the toll of pagan fathers and the tender care of papal mothers, the spirit of love that sanctifies common life, is sacred, and to talk of profane history is to degrade and belittle man.

From Egypt and Judea, from India and China, from pagan Rome and Greece, from all lands and ages come the wondrous stories of spirit manifestations, now understood as natural and not miraculous. Myth and marvel magnify the facts no doubt, but myth starts from fact and marvel is a haze with light behind it. The myths are dying but the facts are growing more real; the mists roll away but the light grows more steady and clear.

Souls enshrined in mortal bodies have always taught some heavenly radiance from souls with immortal bodies in the life beyond. Communion and manifestation must be unless the being of man is changed and his inner life blotted out. They are inevitable in the nature of things, and therefore they have been, they are, and they are to be.

But the progress of man is not uniform. What rhythmic laws govern his course we know not. The ebb and flow of the great tide of life is too vast for us to see. Dark ages and epochs of light have been like the dead winter and the awakening spring, but we know that the thought and life of man gains in wealth and breadth.

With spirit manifestations there have been, and may again be, seasons of quiet and of activity, but they never wholly cease, and they grow with our growth and strengthen with our spiritual strength. Doubtless the people in the life beyond, once our friends and co-workers here, have their seasons of special efforts to reach us and to stir and uplift our souls. Such a season has been the last forty years, and it lasts still. How long it shall last depends partly on us. If we "grieve the spirits" by indifference, by "the pride of belence," by flippant trifling, or by blind credulity or skepticism, they may turn away and wait for a season. If we give them earnest welcome, with rational trust and reverent gladness, they will draw near for a longer season and the world will be the better for it.

The Andes and Himalayas still stand and endure; we do not question their solid permanence. Ocean tides rise and fall and we never fear their failure. The soul of man is to outlive mountains and oceans, and spiritual laws endure forever; therefore, spirit manifestations will not fail.

Balks of timber, artistically hollowed out, nicely packed with tobacco and cigars and neatly closed at the ends, are the latest thing out in England for smuggling purposes. One of these pluggable balks recently struck a quay, was split open, and inconsiderately gave away the secret of its inmost being. A still hunt for balks of timber is now the favorite pastime of English customs officers.

## "A HUMAN SOUL EXISTS."

"A Nebraska Man Claims that He Can Show It Scientifically."

"He Asserts that Nature's Secret Has Been Laid Bare and Tells How It Was Done."

"A human soul exists." That is true. "A Nebraska man claims that he can show it scientifically." There are thousands of Spiritualists who know from a scientific standpoint that man has an immortal soul. "He asserts that nature's secrets have been laid bare, and tells how it was done." That man has a spirit that survives the death of the mortal body, is no longer a secret of nature, having been widely known since the first raps at Hydesville, N. Y. The above caption appeared at the head of an article in the Chicago Tribune, received from Lincoln, Neb., Aug. 26th. We reproduce the article as a matter of curiosity to our readers, knowing that the average mortal relishes an occasional ingenious narration, even if it has no foundation in fact, providing the one who weaves his narrative keeps within the domain of a field fully explored by Spiritualists, but not in the manner stated by the Nebraska man, who, in endeavoring to relate a plausible story, may have stated certain things that may possibly be eventually realized by the world. As the story goes, the remarkable discovery made by this man at Lincoln, Neb., is of such an astounding nature that the Tribune correspondent hesitates to give the circumstance to the public on account of being barred at present from giving names, although there is no good reason why it should not be done. However, the gentleman who has made the discovery requests it. This disclosure consists in proving beyond the possibility of a doubt, so the writer says, the existence of the human soul, laying bare the greatest secret of Nature, and proving the doctrine of eternal faith, "that the soul of man doth live," the disclosures and proofs of which will shortly startle and astonish the entire world. For the sake of convenience, the gentleman alluded to will be called Mr. Holland, a man of small stature, a mild eye, and thoughtful countenance, a devout Christian, possessing a peculiar belief that the soul of a man is the counterpart of the body itself; and in this theory of the dual man he sought the key of life and death. He reasoned that within this body of bone and sinew was yet another body existing in vapory form which death alone should free, and that by a simple microscopic device the dull sight of human eyes might penetrate the minutest particles of the air we breathe, and see the soul take form and flight to the boundaries of another world.

His attention was first attracted to this, he says, by a man lying upon a sofa suffering with a pain in his foot, and yet there was no foot there to suffer, the leg having been amputated nearly to the hip. For years, says Mr. Holland, this incident ran through his mind, until at last he resolved upon an experiment. He procured the most powerful lenses he could find and completed an invention of his own, and when he had his light arranged perfectly, so he could examine the microbes of the air, he called upon a friend who had lost his arm and explained that he wanted him to put his imaginary hand where he directed. He laughingly accompanied him to his rooms and did as he desired. The moment Mr. H. adjusted the glass, a world of revelation broke upon him. The dual hand lay beneath his glass! He asked him, the one with whom he was experimenting, to make letters with his imaginary finger. He did so, and to his wonder and astonishment, Mr. Holland spelled out the sentences that he wrote. "That was conclusive evidence to me," says Mr. Holland, "and you know the rest."

WATCHES FOR A SOUL.  
 The second experiment was one of the greatest difficulty—that of watching the soul itself take flight. The friends of dying men would not allow experiments, and, indeed, it would have been a delicate matter to ask it. Hospitals afforded opportunities, but physicians and attendants had no faith in the experiments of the quiet gentleman, whom they alluded to as "crank," so for nearly a year he was waiting and watching for a man ready to die.

The opportunity came at last; a consumptive wanderer from the East sought relief in the Western air. He fell penniless, and was about to be taken by the authorities to the county poorhouse, when Mr. Holland interposed and had him taken to his own home, to nurse and watch him die. Through many long hours of the night, Mr. Holland sat by the bedside of his charge, fanning the spark of life lest it should go out in the night, when all efforts at the experiment would be lost, and leaving orders by day with his wife to call him the moment the patient seemed to be sinking.

The fated moment came about ten o'clock A. M. Stretched upon a low bedstead, with the death-rattle sounding in his throat, lay a young man of perhaps twenty-three years of age. Mr. Holland quietly motioned the correspondent to a seat and continued watching the features of the dying man with silent interest. Presently he arose and adjusted the curtains of the window so that a flood of light fell alant the dying man. He wheeled from the corner of the room what looked like a photographer's camera, arranged the lenses to a focus, and then produced a large lens of some twelve inches in diameter, and placed it in grooves made to fit behind the apparatus. The back part was then covered with a black cloth so as to obscure the light, and from time to time as the breathing of the man grew heavier, Mr. Holland made inspections of the instrument.

At precisely 11:30 o'clock a sudden tremor passed through the body and he had ceased to breathe. Mr. Holland arose from the bedside and said in a whisper: "Now is the time!" Together Mr. Holland and the correspondent passed their heads under the black cloth and bent their eyes intently upon the glass. Particles of dust in the air were magnified several thousand times, and for a time their motion kept a perfect dazzle upon the glass.

Then as the vapor gathers into clouds, so an object appeared to be forming a foot above the body upon the bed. Particle seemed to seek particle, as by some molecular attraction, until an object was clearly distinguishable. It seemed the vapory form of a man rapidly assuming a more perfect shape, pure and colorless as the most delicate crystal. There was a moment of awful stillness, and a feeling came over the Tribune correspondent which he can never describe. They bent their eyes intently on the glass until, particle by particle, the shapely form of a man had formed and lay floating a foot above, moored to the body by a slender cord of its own formation. The face took the shape of the dead man, but was beautiful in expression; the eyes were closed and the new-formed being seemed as if it were asleep.

THE SILVER CORD BROKEN.  
 Presently the cord that held it to the clay parted and a gentle tremor passed through the beautiful form—beautiful, indeed, for every limb was of the most perfect mold, such as earth has never beheld. The eyes of the spirit opened and a ray of intelligence and of unspeakable joy passed over its face. It arose in a standing position and cast one sorrowful look at the tenantless clay, that lay so still.

The Tribune correspondent then stepped from behind the darkened apparatus and looked toward the spot where he knew the form was standing, but he beheld nothing. The earth reeled beneath him, he cried aloud and fell fainting to the floor. When he again became conscious, Mr. Holland was bending over him, his face was of an ashen paleness. "I mistook your strength," he said, "perhaps I should not have called you here. We have seen natural causes and effects. Death is but the beginning of life. Be careful, though, to whom you tell the story of this day; the world is incredulous, and to that is mainly due its ignorance."

The above is a highly ingenious and fascinating story, written by one who is undoubtedly acquainted with the spiritual philosophy, and while it is true that there is still a spirit hand when the mortal hand has been amputated, and a spirit body that rises from the mortal body when dead, the above narrative, though pleasing to read, is undoubtedly a hoax, and the most fascinating one that has appeared in print for years.

## "Shadows."

There are "Shadows" in the Banner of Light, doubtless thrown in to contrast with the brilliancy of its shining folds. Such a shadowy space can be found on the sheet flung out August 15th, the darker portions of which grow dull and dim after this fashion: "It is not the honesty and the purity of the medium, as M. A. (Oxon) says, that is requisite to insure truthful communications from the Spirit-world. Mediumship is one thing, morality quite another and distinct, as much so as poetic genius, or genius in any form, is from morals."

While mediumship is doubtless a peculiar capacity largely dependent on physical temperament, and not always connected with high morals, it is both a mental and a moral absurdity to say that a vile knave can be relied on for "truthful communications from the Spirit-world" or from any world. Suppose "Shadows" had materialized a gold mine far off among the foot hills of the Rocky Mountains, and wished to send a man down to Boston to report its riches. There are plenty of clear-headed knaves fully capable of telling the solid facts about veins and nuggets. Would he send one of them, or a man of "honesty and purity" such as would "insure" a truthful statement? If he sent a sharp knave the gullible Bostonians, after being bitten by relying on his stories, would begin to say that "Shadows" was a knave himself. This ruling out of morals, as of little or no moment in mediumship, is mischievous and demoralizing. It degrades and sullies all true mediumship, and every honest medium may well protest against it, while the miserable creatures who make high claims, and may have some real gifts hard to distinguish from their fraud and falsehood, will surely rejoice and take refuge under these grateful and protecting "Shadows."

The Orion-Lake Meeting, from Thursday, September 10th, to Sunday night, the 13th, we are told, is on an island with its grove for fine weather, and a large hall in case of storm. At the village near by is the railroad depot, and hotels and private houses are ready to give good board, so that all are sure of comfort, whether they camp on the island or not. This District Association Meeting in Eastern Michigan has been well attended, and valuable in past years, as our reports show, and doubtless will keep up its standard of interest and spiritual instruction.

Jonathan M. Roberts Arrested.

(Special Telegram to the Journal.)

BROOKLYN, N. Y., Aug. 29.—Jonathan M. Roberts arrested on King's County grand jury indictment. THOMAS S. TICE.

Twenty-eight States have adopted laws restricting the practice of medicine to educated persons.

## A TICKET TO THE CELESTIAL CITY.

There is a beautiful Celestial City, exceeding in grandeur and magnificence the loftiest conception of poet and seer. There are a few of earth's children who have in sublime moments of ecstasy, caught a glimpse thereof; thrilling their souls with unutterable emotions of delight. To Bishop Bowman was accorded this inestimable privilege. On one memorable occasion he appeared to be dying,—standing midway between heaven and earth. He seemed to be on a magnificent ship, and he heard the Captain say, "Stop her!" and which he thought to be the voice of his Divine Master, when his eighteen-months-old child, who had passed to the spiritual realms twenty years ago, came to him and said, "I have come to meet you." She asked him, "Do you not think I have grown, papa?" She then seemed to assume a form of glory that he had never before witnessed, saying that many friends had asked for him and were awaiting his coming, and that a lady and gentleman had kissed her, saying that her papa was their boy. "All this," says Bishop Bowman, "left a deep impression upon me by the magnificence of the surroundings, and it was a season of great preciousness to me. It seems to me that I have come back from the other world."

Bishop Bowman only caught a faint glimpse of the Celestial City. No mortals of earth, while sojourning among the turbulent scenes of this state of existence, ever fully beheld the ineffable glories of the Celestial City. Not one of them has ever fully seen its magnificent streets; its grand parks; its fountains which scintillate with rainbow-tinted hues; its beautiful gardens, the flowers of which send forth a pleasing incense, and which speak a divine language. They have only caught a faint glimpse thereof. Angels are there; the great and good of generations long past and gone, are there; the Divine Master is there, but whether a Jesus, a Vishnu, a Brahma, a Confucius, or one whose soul is brilliant with the grandeur of a God, exalted by virtue of his innate goodness,—we know not. Towards that Celestial City all humanity are tending. "In my Father's House are many Mansions," and it may be, for aught we know to the contrary, that the Golden Route to the Celestial City is like a graded school; it may have apartments in which each one of God's children will find a place exactly adapted to his intellectual and moral status.

Have you a ticket to this Celestial City, where God's goodness, God's charity, God's love, God's benevolence, and God's justice are manifested in every passing breeze; in every flower that smiles in tinted colors; in every drop of the water of bubbling fountains which are illuminated with a light that sparkles with the lustre of the diamond; in every thing that the spiritual eye can behold there, are the manifestations of a God, and they speak a divine language.

Yes, have you a ticket to that Celestial City? Perhaps you belong to an aristocratic church; you accept the Bible as the word of God; you regard Jesus as the Savior of the world, and you have been baptized, and have unbounded faith. Alas! that is not an available ticket to the Celestial City. It will not carry you to the first station; it will not even take you out of the earth-depot. You cannot purchase a ticket that will take you there. The fabulous wealth of an Eastern Prince could not alone secure a passage to that place. Perhaps Vanderbilt and Gould would like to secure a through ticket, but they can not.

The Celestial City is connected with the earth by what we designate as the Golden Route Spiritual Railway; yet no minister of the Gospel, no church member, no Moody and Sankey, and no revivalist have any interest therein. There are no ticket agents on earth; no one can give you a pass there. It is doubtful whether Beecher with his magnificent wealth of intellect, and Theodore Tilton with his brilliant eloquence, can take passage thereon when they shall have laid aside the mortal body, and be conveyed at once to the central depot.

The Celestial City has no bonded indebtedness; no watered stock; no corrupt officials; no cesspools of vice—it is the home of angels; the home of the pure, the good, the true. Are you bound for that City? Have you tried to secure a ticket thereto?

There was a terrific fire once where we were temporarily sojourning. Oh! how the flames went skyward, as if so many demoniacal tongues issuing from the pits of hell! There was precious human life in that building; and only one remaining egress of escape. Who would ascend the swaying ladder? Not the minister of the Gospel; not the tender-hearted philanthropist; not the devout prayerful Christian!

All, seemingly, was lost! There came from the hissing flames the tender, pathetic walls of human beings, and they lingered on the breeze as sad as the refrain of a funeral dirge, and then an infidel—a brave, generous-hearted infidel—sprang forward, rushed up the frail ladder, and at the peril of his own life, saved three lovely children from the fierce fire! He gambled; he was tricky; he was bad, it was said, yet he was in some respects noble and tender-hearted, and kind at times, and that heroic deed will secure him a ticket towards the beautiful Celestial City. He will be at the earth depot when the last summons, Death, shall come; he will walk up to the heavenly train and ask for a ticket to the Celestial City. An angel of God will give him one to proceed just as far as all his acts of life combined entitle him to go, and no further, and engraved thereon will be: "Saved three precious human lives from the fire!" Thus it is, good

deeds count with the Lord from whomsoever they emanate, and good deeds only secure you passage on the Golden Route to the Celestial City.

What have you done to-day? Have you cheered some poor, faltering soul? Have you encouraged the disheartened? Have you sent forth kind thoughts laden with an incense that renders some one cheerful and happy? If so, you are nearing the Celestial City; nearing it, because you are paying your passage from station to station, and approaching nearer the final end.

Alas! there are Bibles many; there are thousands of churches; there are hundreds of ministers who sincerely and devoutly expound the word of God, yet many of them are not approaching the Celestial City by so doing. God's tickets, God's passes, God's permits to a ride by the Golden Route to the Celestial City, can not be gained by prating. Something more beautiful—more grand—more soul-elevating, is required. There are sermons in running brooks; in the singing of birds; in the grand expressions of nature; in the unfolding of a bud into a beautiful blossom and its final development into luscious fruit; but above all there is a grand potential sermon in a kind word to some poor mortal supplemented by substantial aid.

We knew old Aunt Martha well. She was ignorant; she was uncouth; she was coarse in form and ungainly in her general make-up; yet there beamed from her eyes and glistened from her features a grandeur of soul that was truly sublime. She never prayed; she never sang psalms; she never attended prayer meetings; she never tried to understand the word of God. One day a stranger in the village where she resided was taken down with small-pox, and carried to a lonely pest house. In vain, for a while, the officials tried to secure some one to attend to his numerous wants, for he was nigh unto death. Did the high-toned volunteer to go? No! Did the wealthy men of the town offer their services to a poor suffering man in dire distress? No! Could a church member be found who would care for this suffering man? No! Finally Aunt Martha, as she was called, stepped forward and volunteered to nurse the sick stranger.

She went to the lonely pest-house; she breathed its poisonous air; she endured its inconveniences, and bravely administered to the one in need. As she bent over that dying man, for at last the disease gained the ascendancy, her eyes seemed radiant with the impulses of an angel, and her coarse features in the light of that sufferer were beautiful! As she cooled his parched lips, fanned his fevered brow, and rendered his last moments comfortable, there went forth from his lips a plaintive, beautiful prayer, that heaven would treat Aunt Martha tenderly, and make her last moments on earth comfortable and happy. What grander scene than that! Talk of bravery on the battle-field—the heroism of Aunt Martha was nobler and more angelic! And when she one dark dismal night calmly administered to his last moments and closed his eyes in death, her grandeur of soul surpassed the loftiest imagination of the children of earth. The ascended spirit of the one she had nursed was there; angels were there; kind guardians were there, and for aught we know Jesus himself might have been there.

What a glorious triumph for that old woman, as she changed her clothing and returned to her humble home! Did the church get up a reception for her? No! Did ministers flock to her side to congratulate her? No! They were afraid that there was a taint of the disease left on her person.

But there are angels who look into the hearts of men and women. They don't gaze therefor a bible; they don't look therein to see, if they have said their prayers; they don't examine one's heart to see if the sacrament has been performed; they don't peer into the record, to see if each one has been baptized; they don't look there to see if praise to God has been regularly indulged in! They only examine the deeds of each one! They surveyed that old woman! They looked into her soul, and it was beautiful; there was a garden there full of flowers, on which were written, GOODNESS! And what did they do when this noble-hearted soul was taken sick, died and buried in a pauper's graveyard? Why, they gave her a through ticket to the Celestial City. If you want a ticket to that City, be good and do good. If you are a father, be kind and loving to your wife and children; speak kind words only. Make each one around you feel happier and better, and by so doing, you, too, will approach nearer and nearer the Celestial City, and, perhaps, even while on earth you may be able to catch a glimpse of angels and hear the melodious music that emanates from heavenly harps. Remember, then, will you, please, that there are innumerable stations on the Golden Route to the Celestial City! Ministers of the Gospel don't generally have a through ticket; church members are often tumbled off at the first station with instruction how to reform their perverse, selfish natures. The millionaire may not be able to reach the second depot in a hundred years, and the proud and exacting have got a divine lesson to learn before they can even catch a glimpse of the radiant features of old AUNT MARTHA.

It was a centre shot and a hard hit when the New York woman suffragists called attention to the mockery of making a statue of liberty in the form of a woman to be placed at the portals of a State where women are disfranchised.—Philadelphia Ledger.

The Wisconsin State Association of Spiritualists will hold its annual meeting in Spiritualist Hall, at Omro, Wis., on Sept. 11th, 12th and 13th, 1885. Wm. M. Lockwood is President and Dr. J. C. Phillips Secretary.



**Record Book.**—A book for societies now forming, and contains the Declaration, Articles of Association and By-Laws and Minutes. These are followed by blank spaces enough to use at the meetings and will be found to be just what is wanted, and will save much time for those writing the Society. Former price \$1.00, now offered at 50 cents.

All the above are for sale by the Religious-Philosophical Publishing House, Chicago.











Continued from First Page  
harmony with advanced spirits that their sphere becomes ours; and when from time to time we realize as much of heaven in our souls as earth-life will permit, we should also remember that we are only in possession of our own, for it is inspiration from our own Spirit-sphere that is infusing into our earth-life.

It is by thought we send out influence, and into thought we receive it. So let us guard our thoughts as sacred instruments; or rather let us keep them as white-winged messengers to bring to us inspiration from the world of wisdom and love. Just one thought in conclusion. It is not enough that we become inspired. It is necessary that we weigh all inspiration according to its harmony with the intentions of our soul. If the Bible be an inspired book, then it is one kind of inspiration, that declares "an eye for an eye, and a tooth for a tooth," but quite another kind when we listen to the golden rule from the lips of Jesus. So let us not rest content with inspiration alone, but see to it that it develops our true manhood by establishing the supremacy of the soul. In raising our lives to the higher level of humanity on earth, it will open to us celestial spheres whose angels will make our hearts a glad resting place as they hasten to and fro on their errands of wisdom and love.

SOLAR PHYSICS.

"Science and Sciolism."

To the Editor of the Religio-Philosophical Journal:

I was heartily glad to see Prof. Buchanan place those two terms, "Science" and "Sciolism," so prominently in juxtaposition before the readers of the JOURNAL. The credit of the JOURNAL as a truly "Philosophical" paper, and the benefit of its readers in this eminently inquiring age of independent thought, require that they should receive no slight attention.

We would throw no obstacle in the way of any man forming his own independent judgment on all subjects; but there is much caution, proper to be observed in the exercise of this mental independence, and a few remarks in this direction may not be thrown away.

Let every student observe that for the last 300 years, more or less, since the dark ages commenced to lift their pall from the benighted European world, and the Baconian inductive method of research, placed natural philosophy on the high road to real progress, there have been many acute, powerful and truth-loving minds patiently following in the train of "star-eyed science." These astute and cautious observers and searching intuitive reasoners, fully equal if not superior in their mental grasp to any of our own day, must needs have attained to much real knowledge; and much of it, confirmed by the experiences of the centuries that have flown since its discovery, has passed from the sphere of speculative thought and been labelled "established truth"—"positive knowledge," planted by the side of Truth's high-way as guide-boards to the youthful and aspiring traveler.

Right here comes in a most important caution: Let no one, in the conceit of his callow inexperienced strength, presume, in any of the fields of this positive science—astronomy, chemistry, optics, electricity, dynamics, etc., etc., (for all have become a united whole)—let no callow student presume to consider his crude speculations worth presenting for the world's use until he has at least learned what truth has become positively demonstrated and what are still open for further discovery. It is good and wholesome for the world that we have some of these well-determined truths to hold in check the endless and ignorant speculations, that might, and do, cumber advancing science. Whatever student pursues an opposite course and goes into blind speculation, neglecting to acquire a basis upon which to build his fancies, throws himself open to the charge of "Sciolism" and is more likely to give cause for ridicule than to do the cause of truth any service.

The question which should most concern Dr. Miller in his "Solar Physics" is: has he not done this very thing? This is best answered by allusion to a few salient points in his lecture; for to review it in totality would be tedious and useless.

The most important and egregious error enumerated by the Doctor in his discourse as published in the JOURNAL of July 25th, is where he states thus:

"The sun holds the planets and comets by the tremendous grasp of his attraction, and pushes them from their perihelions by the power of his repulsions, and these so evenly balanced forces of holding and driving, of pushing and pulling, through electrical conditions, negative and positive, will make these harmonious systems run their perpetual rounds."

Shades of Kepler, Newton, Laplace, Herschell and your compeers,—ye princes in the court where your mistress, Science, presides, with her piercing eye, smiling on you for noble achievements, what say you to such unmeaning stuff as this? Well may Dr. Buchanan—well may the writer of this, your humble disciple, cry "sciolism," and blush for shame, that in the metropolitan city of Chicago a "Philosophical Society" in the year 1885, has not enough to do without listening to such crude, indefinite speculations, so lacking in a basis of positive proof and in the face of absolute demonstration.

The above extracted sentence from Dr. Miller's lecture is sufficient to satisfy any well posted student that the utterer of it is wholly unschooled in celestial dynamics, and has no true conception of the manner in which the central attractive force of the sun alone, combining with the original and accumulated tangential velocity or momentum of each planet or comet, wheels it in its lawfully prescribed orbit. The sun "pulls" but never "pushes."

Permit me to beg that each reader of the JOURNAL may take note of what I say ament this point; for it is established science, at the base of and as firm as the universal cosmos, while he that does not properly conceive it and appreciate its tremendous importance, is unworthy to discuss "solar physics" or any other point connected with physical astronomy.

But let not our Doctor be too much discouraged. When the celebrated Kepler, who first discovered by observation, the now well understood laws of planetary motion, first began his inquiries in 1596, his earliest work was entitled "Mysterium Cosmographicum," and was based, too much like Dr. Miller's lecture, on his own misinformed notions. Kepler sent a copy of this work to the then learned and solid Tycho Brahe, who did not approve of the speculations contained in it, but wrote to the author, urging him first to "lay a solid foundation in observations, and then, by ascending from them, to strive to come at the causes of things." This ever-wise advice was taken by Kepler and the result, appeared about 1618 (twenty-two years thereafter) in the enunciation of those remarkable laws of celestial motions known as "Kepler's laws," because they were first

discovered and formulated by him through careful observations duly and patiently made. From 1683 to 1687, the celebrated Sir Isaac Newton, denominated the "Prince of Philosophers," in his great work, the "Principia Mathematica," demonstrated these laws, thus discovered by Kepler, to be the natural and inevitable consequence of the central force of solar gravity combined on truly mechanical and dynamical principles with the original momentum or tangential force by which any revolving body, under the universal law of motion, tends to press forward forever in a straight line unless forced into divergence by some cause outside of itself.

These discoveries and this demonstration by Newton have been fully confirmed by two hundred years of watchful experience and further fully proven by Laplace in his "Celestial Mechanics," and by others alike learned and skillful. No scientific man—nothing but the presumption of ignorance dares to question their truth, and in his foolish invention of "pushing and pulling" through electrical influences, positive and negative, Dr. Miller must stand convicted of the "sciolism" which Dr. Buchanan attributes to him.

The whole paragraph in which this very radical error is enunciated, teems with other aracular yet equally false and uncertain statements. Instance this:

"The sun has no power where there are no aqueous vapors in the atmosphere to act upon the rays from the sun, and produce the amount of refraction that is necessary for the development of heat."

How preposterous! Do we not have daily, during this heated season, ocular demonstration of the singular falsity of this assertion? Soon after sunrise on one of our comparatively cool fresh mornings, the atmospheric refraction of the solar rays is about thirty minutes of a degree. About noon when the sun has attained its greatest angular altitude, and scorches us with his most fiery rays, the refraction is only about twenty seconds of arc or one-nineteenth part of what it was near sunrise; as may be found by reference to the tables of refraction in any practical work on astronomy. Surely this, his second noted aracular utterance, is herein proven false, for at the time of day we have the greatest heat, we have ninety-fold the least refraction; and at places on the earth where the sun reaches the zenith, and consequently no refraction takes place, his heat blazes forth in its maximum of strength. Thus much as to the very absurd notion that atmospheric refraction gives heat to the solar rays, an assertion that might be disproved in many different ways. As to our atmosphere acting to increase heat in the manner of a concavo-convex lens it is very far-fetched and has practically no such result perceptible.

Either a concavo-convex, plane-convex, or double-convex lens has the power to concentrate by refraction to a narrower, or focal point, any light or heat rays that may fall upon its surface and pass through it. The amount, however, of this heat of light is not augmented in the passage, but somewhat diminished by waste and absorption, and only appears in greater intensity at the focus, because it is gathered together in one place.

Our Doctor thus appears as much open to the charge of "sciolism" in his optics as in his dynamics; for ample information on the subject and effect of refraction of light and heat is contained and demonstrated in many good works on optical science now accessible. The universal genius of Newton, more than two hundred years ago, acted as pioneer in that line, and if our lecturer will begin with his writings and follow through the several other able authors that have treated upon optics since his day, he will soon discover how little worth are his cogitations upon optical questions and how far short he is in the knowledge those earlier students attained to, in that line.

There is nothing either new or strange in making lenses out of ice or water; and though it is really marvellous how heat and light pass through transparent bodies either liquid or solid, seemingly, to the casual observer, unaffected by the passage. Yet this marvellous and long known fact is no excuse for the false deductions that through inexperience ("sciolism") our lecturer has drawn from it.

There appears to be a singular indefiniteness and want of point in Dr. Miller's writings and assertions, so much so that to attack them may be well compared to kicking at nothing. This extends into his late reply to Prof. Buchanan, where I care little to follow him, as the latter is amply able to take care of himself. I will, however, note one illustration. He says Prof. Wm. Crookes, of London, with whom he corresponded on this subject, "admitted the refracting power of the atmosphere." Why, of course he did! Does not every intelligent person know that the atmosphere has refracting power, and has it not been for ages matter of investigation and tabulation at every point of angular altitude, so that observers may know its actual amount and use it for the correction of their observations? But what of it? That does not prove the heat of the sun depends upon it. The late Prof. Henry, at Washington, it seems, also admitted atmospheric refraction. Of course he did! Maybe it was the only point in the letters of Dr. Miller addressed to each of them, that they could exercise their politeness upon and admit to be true.

We will go that far with pleasure; and, further, are willing to admit that some of our men of real science, in their desire to tickle the public fondness for the marvellous and sensational, have sometimes left the solid ground of demonstrated truth and indulged for a time in the speculative and unproved; but, save the mark if they ever got so far astray as the author of "Solar Physics" in the JOURNAL, who appears to have no solid ground of science to retire upon when tired of his airy flights.

In the JOURNAL of August 22nd, Dr. Miller complains of the rudeness of Prof. Buchanan's attack; but methinks it is little if any more rude than his own attack: upon Tyndall, Proctor, Young, Langley, etc., men of far greater scientific culture and superior opportunities of observation to his own.

Prof. Langley of Alleghany Observatory, I have reason to know is a thorough and skillful investigator in the line of "solar physics." Heat of the solar rays under varying thermal conditions, etc.; yet Dr. Miller, with seeming impertinence, speaks of him as he would of an ignoramus thus: "Does not Prof. Langley know that the sun's rays will not melt ice nor snow on high mountains?" We will answer for Prof. Langley that in all probability he has far more critical and accurate knowledge on that very point than has Dr. Miller, and knows far better how to appreciate the fact. So does Prof. Buchanan.

Let me whisper into the ear of the JOURNAL readers, that there are days in Chicago as well as here in little Delaware, that the sun's rays shining bright and clear will melt neither ice nor snow. Does that prove there is at the time no heat in the solar ray? By no means. It

is the extreme coldness of the surrounding air and the transparency and non-absorbent powers of the ice and snow that prevents the melting in every case. Let the experimenter in such situations lay a dark cloth on the surface of the snow protected somewhat from too free a contact with the extremely cold air and how soon, without any change in refractive conditions, will the heat of the solar ray become manifest in the thawing of the snow beneath, and the sinking of the cloth. We say emphatically that the heat in the solar ray is always present, refraction or no refraction, the same or rather greater in winter (the sun being then nearer) than in summer, as a proper series of experiments will always tend to show.

But what of solar physics? The venerable and learned Prof. Newcomb in his 1882 edition of "Popular Astronomy," states as follows: "The progress of our knowledge of the sun during the past ten years has been so rapid that only those can completely follow it who make it the principal business of their lives. For the same reason the views respecting the Sun entertained by those who are engaged in studying it must be modified and extended from time to time."

This cool and careful admission of the incompleteness of our knowledge of solar physics is made by one who is a master in astronomical science, well grounded in all that is fully known and demonstrated—one whose counsel it is safe to follow. In the last edition of his very able work above alluded to, he has given us his own most advanced views, as well as the views of several other eminent astronomers who have made solar physics a special study. Thank the stars that the investigation of "solar physics" is in better hands than those of our Chicago lecturer, and we may rest in hope that the truth will ere long be attained to. What he believes or disbelieves as told us toward the close of his discourse, is of small moment until he places himself upon a more assured foundation of accurate knowledge in known points of science. We might go on to state much of that recently acquired knowledge of the sun that Newcomb alludes to, but refrain for the present, our letter having already reached greater length than anticipated; though not nearly so long as the original lecture reviewed, nor as the very interesting subject might bear.

For the Religio-Philosophical Journal.  
FEED MY SHEEP.

BY WM. C. WATERS.

How deeply concerned was the gentle Nazarene that Peter should feed his sheep. In pressing the question three times upon Peter, "Lovest thou me?" doubtless he was referring to principles more than to his person. A man who has come to the knowledge of facts and positive principles, finding them to be true and good for his soul, will desire that others should share in the benefits. The individual who has information important to all men, and keeps still about it, will not be likely to gain much spiritual advantage from his secret possessions. It is the earnest worker that grows. The timid, indifferent, and policy seeking, remain standing at the foot-hill. It is not just the right thing for a Spiritualist to keep a stock of spiritual papers lying about his house, that might be going about like the apostles, doing good. It is not important that spare papers should be sent to that class of Spiritualists, who never patronize the spiritual press on their own accord, even when able to do so, but the poor in purse should not be forgotten and lady church members so situated that they do not feel at liberty to openly purchase or subscribe for a spiritual paper. We need not be disturbed about the believers in our faith remaining in the churches. They will do service there in assisting to lighten the whole loaf. In the sermon on the Mount there is some counsel given—in doing good deeds—about not allowing the left hand to know what the right hand doeth. This may apply very well to sending spiritual papers through the mails to persons who would never purchase one, or read one, unless it came to them from some unknown source. But if they find articles well marked, thus inviting their attention, their curiosity will prompt them to read; and truth once planted in the garden of the soul, will take care of itself. Send, even to a most bigoted church member, a well written lecture on some subject, in a way that he cannot tell who sent it, and then in the course of a few weeks, meeting him, incidentally drop into conversation on the same subject dwelt upon in the lecture, and you will, not unlikely, find him expressing ideas gleaned from the lecture as his own, so soon do most men forget where they obtained their truth from, after it has once found a lodgement in their minds.

Not far from eighteen years since, at Rome, N. Y., I heard a lady, Spiritualist, conversing with another lady, who was an Episcopalian. The Spiritualist lady seemed to be well informed on the matter of spiritual philosophy and presented her thoughts from that point of view. The Episcopalian lady promptly rejected her ideas. But six weeks after that I heard the same parties conversing, and the Episcopalian lady offered as her own thoughts many of the same ideas she had rejected six weeks previous.

The Scripture parable of the sower going forth to sow the seed, has a close application to the philosophy coming to us through spirit-intercourse. Having no organized church establishment to look after, every Spiritualist should appoint him or herself a committee of one to scatter the seeds of truth broadcast. Some of it will be pretty sure to fall on good ground, and bring forth good results. Twenty-seven years ago, I commenced sending spiritual papers through the mails, directing or else causing to be directed, from two or three to a dozen or more, every week. If this is wicked business, I have quite a bill to settle. I found that a certain class of persons would claim to be offended, and send back papers accompanied with insolent remarks. I found it prudent to send most of my papers away without removing my name, but in some cases it seemed best, that the sender should remain incognito. Jesus, in sending his apostles abroad to scatter spiritual truths, said:—"Behold I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." To suppress one's name in sending a paper, is not clandestine fraud, as no fraud is intended—it is simply an effort to lead a blind man gently out of darkness into the light. Doubtless many persons have in that way been led into a knowledge of spiritual truths, who otherwise might never have known as much about such important matters as Balasam's donkey, for he knew enough to see an angel; but materialists and most church members are a long ways in the rear of the Scripture donkey. A few words sometimes dropped into a man's mind, changes his life course—starts him on a new path, which he pursues for the remainder of his days.

At Lockport, N. Y., I was one day looking

over the centre-table at my boarding-house for something to read. A stranger noticed my effort, and politely offered me one of A. J. Davis's books. I chanced to open it where the ideas ran deep, strong, broad, and high. I thought to myself, "This is pretty tall talk for an unlettered cobbler." Being fond of political subjects, I had read much of the writings of our ablest statesmen, and was pretty well prepared to judge, when the mental plough was run deep into the soil of thought. From that very hour I commenced seeking for the light, and kept on until I was emancipated from Calvinism.

I once got my wife into an unpleasant position by sending a spiritual paper away which had her name on it. It was an oversight on my part. I sent it to a lady speaker in "The Friends Society." My wife met the lady at the meeting-house, and the pious lady expressed indignation that the RELIGIO-PHILOSOPHICAL JOURNAL should have been sent to her. My wife denied sending it, for she knew nothing about it. "But," said the enraged lady, "your name was on it." "That may be," said my wife, "for my husband is ever sending away papers to some one." That good-woman felt very much insulted, but it must have stirred her up to look into the matter, as a medium, not long after that, told me she had been to him for communications from her spirit-friends.

Paul says: "For if the truth of God hath more abounded through my lie unto his glory, why yet am I also judged a sinner?" In placing spiritual papers before those entirely in the dark on spirit-intercourse, and the accompanying philosophy, it is not necessary to stretch the matter of conscience to the extent that Paul did, still I do not consider it a sacrifice of personal honor or manliness to lead men gently and kindly into the paths of truth, through ways and means not fully understood by them at the time. When they are out of their chains, free from bondage, they will be grateful enough for all assistance rendered. There are many persons at the present time, who desire to know about the facts of spirit-intercourse, but on the score of its being unpopular, like Nicodemus, who went to Jesus in the night, so they would like to look into the matter in a quiet way. Thousands enter our large cities, and steal softly away to a medium, hoping to hear from their departed friends. At home they might never speak of such a visit. The same class of persons would be glad to know about the philosophy, if the information could be obtained without waking up the religious prejudices of their neighbors. Church members residing far away from me, and utter strangers at that, send to me for books or papers—they are hungering and thirsting for a knowledge of spiritual things, but they are so hedged about with opposing influences, that they would prefer to send far away to a stranger than to allow their interest in the matter to be known in their own vicinity. Are they to be blamed for desiring to avoid the censure of the blind, the bigoted, and the ignorant? I think not.

CASSADAGA CAMP-MEETING.

To the Editor of the Religio-Philosophical Journal:

We have been having some cold weather at Cassadaga for the past few days, and the attendance has been somewhat affected thereby. It is larger than last year at this time, however, and interest in the meetings continues unabated. We had a little episode at the conference yesterday morning which has excited considerable discussion among the campers. A little explanation is necessary to unfold its import. Mr. E. W. Bond was one of a committee of two appointed to select speakers for this season. Mr. W. J. Colville was one of the speakers selected. When he went to Europe J. W. Fletcher wrote Mr. Bond asking to fill Mr. C's engagement. He was accordingly engaged by Mr. Bond and in due time arrived, accompanied by Mrs. Fletcher. Soon after their arrival friends of Mrs. Fletcher requested that she be engaged to lecture. The directors, by a majority vote, refused to engage her. This made Mr. Fletcher and the friends very indignant, and they continued to agitate the matter. Mrs. Fletcher spoke in conference several times and was granted an extension of time over the usual ten minutes. One afternoon they held a reception at Fern Island House, about half a mile from the grounds, at which time Mrs. F. warned the Cassadaga people against shutting out any speaker, claiming that all should have a fair hearing. Yesterday morning Mr. Fletcher rose in conference and made a speech. He spoke of the evil of slander and gossip, and thought Spiritualists should exercise charity, letting him that is without sin, cast the first stone. He said: "Suppose mediums are guilty of all they are charged with; when you take mediums away what becomes of your Spiritualism? I feel sorry for those that have nothing to do but to condemn the ones who are doing the work of the Spirits for you. Those who raise the cry are often doing so to turn attention from themselves. Silence is golden—when you don't know anything good of a person and you keep still."

He referred to his friend Ed. Wheeler, and said that when the army of bigots were howling at his heels he (F.) did not turn from him, but he had the pleasure of defending

him before thousands of people. He spoke severely of those who have criticized himself and wife, and declared that he meant to be personal in his references.

At the close of his speech Mr. Bond, who occupied the chair, rose and made some forcible remarks. He said that he had employed Mr. Fletcher as a speaker. He had nothing to say about that. He believed in a broad platform, but declared the privileges of this platform have been abused, by entering upon personalities. He then proceeded to state his position. He said: "I believe that the speakers put forward upon this platform should in their lives exhibit the principles for which we stand. I believe that those who represent Spiritualism before the public should be living examples of our teachings. As long as I have anything to do with the employment of speakers no person whose life is such as to cast reproach upon our cause shall be permitted to lecture here. I speak plainly. In the coming election I desire the vote of no person who does not agree with me upon this point. This matter has been forced to an issue, and I wish to make my position clear. If you do not like my policy, if you cannot agree with my principles, I want you to work against me, and drop me from the board of directors. I stand for a pure, clean platform. When I cannot cast my influence for that I will quietly retire."

After this forcible statement of his position Mr. Bond sat down and Mr. Fletcher made a few remarks in reply, when the matter was dropped. The election to-morrow afternoon will be watched with interest, and I may be able to give the result to your readers in a postscript. Mrs. Fletcher has friends who will work to have the incoming board favorable to her.

During the past week we have had lectures from Mrs. R. S. Lillie, O. P. Kellogg, Mrs. S. E. Bishop and A. B. French. Mr. E. W. Emerson has been giving platform tests at the close of the lectures. The camp this season has attracted many investigators, most of whom went away convinced. The meetings have been reported by the writer in the *Cleveland Leader*, and *Plain Dealer*, the *Buffalo Express*, *Jamestown Journal* (dailies), and the *Warren (Pa.) Sunday Mirror*, the *Elmira (N. Y.) Tidings*, and the *Jamestown Sunday Sun*. The doings here have thus been presented to the public in a more favorable light than when written up by correspondents who are paid by their papers to ridicule every thing and find no good in Spiritualism.

August 25th, 1885. GRAPHO.

An Odd Mode of Saving Souls.

Another peculiar custom, writes a Quebec correspondent to *The Boston Advertiser*, is an auction on All-Soul's day to pay for masses for souls still lingering in the shades of purgatory. On this November holy day, every habitant brings a contribution from farm, dairy, or woods, varying from a pair of wool socks to a bearskin. The bidding is brisk and quite at random, a peck of potatoes often bringing the price of a bushel. All through the province of Quebec the villagers show the same class distinctions sharply defined, the seigniors, priests, gentlemen and peasants. Even among the latter class, the daily life is marked by a courtesy and deference to each other's feelings that goes far toward making the family life so happy. The seigniors educate their daughters at the convents and their sons at the Catholic colleges, and home life at the manor-house is characterized by the greatest simplicity of living, a charming refinement of manner, and a sweet content unstirred by ambition. All our impetus of steam and electricity touches them not, and they live the seventeenth century life of their grandfathers.

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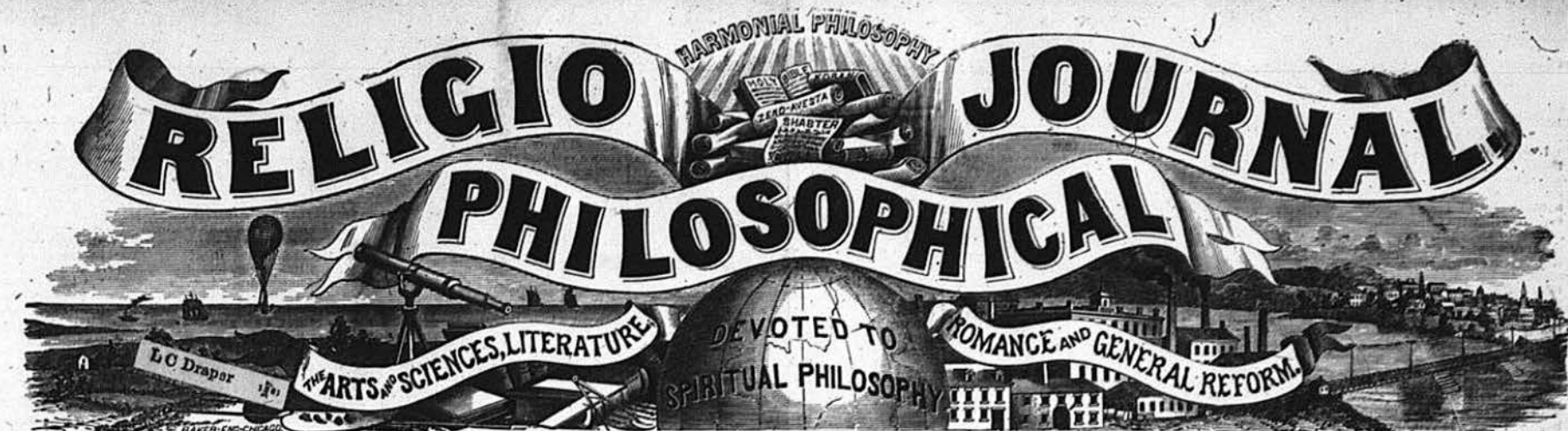
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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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CHICAGO, SEPTEMBER 12, 1885.

No. 3

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

#### CONTENTS.

- FIRST PAGE.—The "Lost Continent." Gleanings in the Fields of Spiritualism.
- SECOND PAGE.—Thoughts About Hell, and Common Sense Views of Spiritualism. Seeing His Little Spirit Boy. An Agnostic's Experience. "Facts are Chills that Wound Deep." Jesus—Spiritualism. A Wonderful Surgical Operation.
- THIRD PAGE.—Woman and the Household. A Psychological Problem. September Magazines not before Mentioned. New Books Received. Miscellaneous Advertisements.
- FOURTH PAGE.—Experience of a Distinguished Presbyterian Minister of the Last Century. Telepathy. The American Scientific Association. Pitiful Story of a Beautiful Young Woman Driven to Suicide. Water Finding.—Is It Electric? General Items.
- FIFTH PAGE.—Science and Religion. Canadaga Camp Meeting. General News. Miscellaneous Advertisements.
- SIXTH PAGE.—The City of the Living. Brutish Officers. A Seance with the Bangs Sisters. A Horse that Prefers Music to Oats. Seeing Through Bandages. That Remarkable Premonition. The "Savior of the World." Sam Jonesisms. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Who Are Called? Helpless Upon a Friendless Sea. Miscellaneous Advertisements.
- EIGHTH PAGE.—More Curiosities at the Lake. Universalism and Spiritualism. Notes from Onset. Miscellaneous Advertisements.

#### THE "LOST CONTINENT."

The Golden Age of Pre-Historic Times.

Exhumation of Treasures from the Indian Ocean.

Through the Mediumship of Abram James. Reported and Edited by E. Whipple.

#### LECTURE FIFTH.

##### THE VOYAGES OF SILORIA.

His visit to Persia and Egypt—His discovery of a continent—The Aztec people—Expansion of lands in the southern hemisphere 14,000 years ago—Other lands and strange races.

In reviewing the annals of our country, we find recorded the name of Siloria, who was one of our wise law-givers, or law-makers. He flourished 300 years anterior to our time, or a little more than 14,000 years ago. After voyaging many years in foreign lands, gathering the wisdom of the laws of many nations and peoples in various portions of the then habitable globe, he returned with much wealth and in great state and honor to his own city. Having been carefully disciplined in all the forms of knowledge essential to a messenger, he passed what you would regard a long life in his various travels and studies. His old age was spent in the Parent City. In the steady mansion we have previously described. This mansion was erected for him in honor of his great attainments and public services.

Siloria was a man of large stature and elastic constitution. His vision swept over a wide field, noting both general and particular. While his knowledge embraced the details of things, his mind displayed a tendency to broad generalizations and the projection of schemes whose results required centuries to ripen. He was a man of determined courage, who never became disheartened in any undertaking. His was a mind created to rule, to command, to direct. Before he was sent abroad he had attained to great eminence in moulding the laws and government of his own people. At 40 years of age Siloria was initiated into the Sacred Orders and equipped to go as messenger to other lands. He took with him a large amount of treasure, that he might the better gain access to the courts, the seats of learning and the secret orders which he should find in the countries he might visit. A goodly company of young men went with him, both as assistants and students. He moved, with a retinue. His various voyages embraced the complete circumnavigation of the globe. He visited Asia, Africa, Europe, the two Americas, besides numerous islands in the Atlantic and Pacific oceans.

Siloria spent several years in the country known as Persia. He there acquired eminence in his particular studies, and not only perfected himself in all the intricacies of their laws and governmental relations, but gave to their law-givers and sages new ideas. Siloria also spent a number of years in Egypt, where he likewise made a careful study of the secret orders and modes of government. His retainers distributed themselves over the country, where they cultivated the acquaintance of artisans, government officials, and in this way drew to themselves much useful knowledge.

It appears that in all the ages, so far as we can learn, mankind have been obliged for the purpose of acquiring and retaining power, influence and knowledge, to unite themselves together by what then seemed most holy and sacred ties. In the remotest ages those secret and sacred orders were established for the protection of the exceptional class devoted to culture. In most civilized countries the intellectual class comprised but a small proportion of the aggregate population. This class sought its own interest rather than the common good. The ignorant masses were

superstitious and often jealous of the advance of knowledge. Hence the tendency of the ruling class to band themselves together in secret orders. These orders were often the only means of conserving knowledge in the midst of the surrounding ignorance.

In his voyage, Siloria found many countries crowded with men, which at the present time are depopulated and barren. Northern Africa, Arabia and Syria were densely populated. Both Upper and Lower Egypt swarmed with human beings.

The government of Egypt approximated the Republican form. The great Governor presided over the whole Republic. He was elected by the nobles of the various Divisions or Principalities; and seven being in those days considered a remarkable number, so seven years was the term for which each great Governor was elected. Under the great Governor, Fathers or Provisional Governors were appointed, who acted in accordance with instructions received from him in their management of Principalities. These Provisional Governors were called Paders.

Siloria's records show that the great majority of the peasantry were held in bondage, by what may be called an upper class. The land was held by this upper class and farmed out in limited allotments to the masses, who received but a small portion of the proceeds as their reward. Animals were domesticated and used, both in agriculture and as beasts of burden for carrying merchandise. Vessels were used on the waters, propelled both by men and animals.

Siloria next crossed the ocean to the Western Hemisphere, and explored a large region now known as North and South America. He named this country Mateland. By comparing the records and outline maps which he left, we observe that Behring Strait was then a belt of land, uniting Asia with America. Moreover, the continent in the latitude of California and Oregon extended a considerable distance into the Pacific beyond its present limit. A chain of unbroken and very high mountains traversed the continent from a point near your present Fort Yuma, in south-western Arizona, running northward to the British Possessions. A lower range ran parallel with this further west. The country lying between was elevated, rocky and barren. Beyond the second range was a wide and beautiful belt of country, now covered by the waters of the Pacific Ocean.

A great river rolled its current into the Gulf of California. Its flood-plain was nearly coincident with that of the present Colorado, but was of greater length and mightier volume. The great valley was occupied with a dense and fairly civilized population. The whole face of the country has undergone remarkable changes since Siloria's voyage. Much that was then luxuriant and fruitful is now wild and desert.

In those days the Aztec people were distributed over the western portion of North America. They built very considerable cities along the banks of the great river and its tributaries, and flourished in large communities throughout the districts now known as California, Arizona, New Mexico and Utah. Old Mexico was also occupied by this people.

When Siloria visited America, he found the Aztecs a peaceable race. The men were of large stature, often seven feet high. (America has been occupied twice by the Toltecs and Aztecs; once before the traditional "Catastrophe," and once since. In the second occupation, the Toltecs arrived in Mexico in the 7th century, and remained 400 years. The Aztecs arrived in the 12th century, and remained in possession of the country until the Conquest by Cortez.—Ed.) They were skilled in mining and the working of metals; were familiar with gold, silver, iron, copper, lead, etc., and knew how to combine these in various amalgams. They did not esteem highly the precious metals, but worked more in the useful and substantial. Their stone architecture reached considerable perfection. They had a method of cutting stone so they would interlock in the wall. These they bound together with a cement made of clay and certain minerals which were very hard and tenacious when dry. Their walls seemed enduring as the age. Copper was extensively used, especially in the construction of their boats. There was a remarkable feature in their agriculture. Besides raising cereals, they cultivated large forests of walnut for the food which their nuts afforded. It appears from Siloria's records, that although this people were powerful in physical build, they never raised any animals for food. They were a mild mannered, pleasant, genial race.

There was no special governing class among the Aztecs, and in this regard they were unlike any other people whom Siloria visited. Each family was a law unto itself. When children were born an addition was made to the family dwelling, until at last it came to resemble a bee-hive. These houses were built for strength and endurance rather than for ornament. Some were built up square and roofed with a kind of thatchwork, while others were constructed like bee-hives, with an opening at the top for the exit of smoke.

During Siloria's stay with the Aztecs, he communicated to them his views of government, and gave them information concerning what he had gathered from other countries; but they were a fixed people, with no plasticity of character admitting of modifications in their mode of life, and hence were but little benefited. He received from them large quantities of gold, as it was very plentiful, and they placed but a small value upon the precious metals.

After taking his departure from the country of the Aztecs, Siloria visited South America. From the outline maps which he left, it appears the southern part of the continent was much wider than at the present day. The inhabitants were less civilized than the Aztecs, except one large tribe on the high lands toward the western side of the continent, which were quite superior, and considerably civilized. Upon the great plains they were divided into different kingdoms. Their form of government was monarchical. They possessed a rude agriculture and raised immense herds of cattle and horses. They congregated in cities and towns. Their houses were very peculiar—cone-shaped, circular built, strong, and placed close together, forming a species of fortification. But little furniture was used. Jealousies often arose between the chiefs of petty monarchies, when large numbers were often destroyed. Toward the southern extremity of the continent the people bordered on savagism. Those who lived on the borders of the ocean and about the large streams, subsisted on the products of the waters.

Siloria remained several years, in South America, endeavoring to establish better institutions, and with the more northern tribes he succeeded to some extent.

After quitting America the voyager traversed the ocean for some time, visiting the different islands then above water. The large and small islands which now comprise Oceania, were then united in a continent, and occupied with a dense population—a copper-colored, "a yellow and a black race." The northern section was inhabited by the copper-colored people, resembling the Indians of North America. The middle portion was occupied by a people, which might properly be called rusty-white. Their hair was woolly and sandy. Their features were quite regular, long-visaged, with considerable brain in frontal lobe; and the records say that all possessed gray or blue eyes. The southern portion of this continent was inhabited by a degraded race of blacks. Their jaws were projecting, nose broad, forehead retreating and back-brain prominent. The shoulders were broad, neck thick, and arms and hands large. Siloria has drawn many likenesses of these men.

The records show that the Chinese and Japanese Empires are very ancient, indeed; and Siloria spent much time in that quarter of the globe. He found there a dense population, who were under a kind of civilized form of government, not much unlike that which prevails there at the present day.

At that day and age our people (of the Lost Continent) were better skilled in the knowledge of science of ship-building than any nation on the globe. In many countries Siloria's ships were regarded as great birds descended from the heavens. By some they were regarded as the Great Spirit, and Siloria's retinue as immortal beings from the world of spirits. Siloria's investigations often depended upon his encouraging these superstitions and fears. By means of various chemical devices familiar to the voyager, he was able to wield a great power over many barbarous and half-civilized nations of the earth. In some countries, when leaving his ships and fitting up his land carriages for excursions into the interior, Siloria was oftentimes moved to perform many wonderful experiments in electricity and magnetism, by which he induced the natives to supply him with many necessities for his journey. Occasionally hundreds of these natives traveled with him for days, in wonder at his exploits.

One of the young men who accompanied the voyager was left on the American continent, with the Aztecs. His name was Orondo. Others were left in various parts of the world, on different missions. Some of those returned to their native country, while others remained permanently in the home of their adoption.

While examining the records of pre-historic times, we pause to reflect concerning the gap of ages which separate the past from the present. You speak of the recent discovery of the figure of the earth; the recent discovery of America; of recent discoveries in science and mechanism, as though the world was for the first time coming to the knowledge of these things. We assure you that all these, together with arts not yet revived and a civilization transcending anything known to history, were familiar to us as household words. We marvel that these should have been lost for so many ages, and that eventually, one after another should be reclaimed and minister once more to the wants of man. But when we remember the physical revolutions that have swept over our globe; the sinking of continents; the elevation of great plateaus into regions of frost and cold; the deprivation of once fruitful lands of their accustomed moisture; the changes in climate; the almost entire destruction of races, it is no longer surprising that those who survived these great mutations, should have preserved only the torn fragments of the culture which these mighty disturbances swept away.

Siloria spent about eighty years in accomplishing his various voyages (he lived 227 years), during which he repaired his ships ten different times. He returned to his own country with three vessels. These were loaded with specimens of ore, mostly minerals, woods and seeds from the various countries he visited, together with cloths of various kinds, implements of husbandry, machinery, etc. He also brought home with him seventeen individuals, representing the different races and nations.

It is important to observe here, that Siloria's movements during this long period had

not been entirely unknown to the members of the sacred orders in the home country. It is true, in that period many changes had occurred among his own people; but when his course was shaped homeward, his countrymen were aware of the fact. As we have told you, the members of the sacred orders were possessed of certain occult powers. Among the last secrets which were imparted to messengers before they went abroad, were the methods necessary to make available these occult powers, so amply inherited by the patriarchal people. Now, by means of this power, Siloria was in constant sympathy with his brethren in the Parent City. By a species of mental telegraphy he was not only able to acquaint them with the general conditions by which he was surrounded—whether it fared well with him—but also of his relative distance from his native land; so his return was duly anticipated and great preparations made for his reception.

(To be continued.)

#### Gleanings in the Fields of Spiritualism.

MRS. EMMA HARDINGE BRITTEN IN MEDIUM AND DAYBREAK, ENG.

"Why do we never see your once familiar name in the papers?" "Why do those who cannot listen, no longer read you?" etc., etc. Such are some of the queries which constantly reach me from esteemed friends of the cause of Spiritualism, and which if answered in detail would occupy about as much time as I now devote to urgent professional literary work. To satisfy these kind inquiries, and assure all whom it may concern that I am as active and devoted as ever in the cause of spiritual propagandism, I will ask a little space, Mr. Editor, for the present article.

In the first place, then; my name seldom or never appears in the spiritual papers, because I write no reports of my own doings. Next, my special literary occupations only permit me to give time to platform work, not to journalistic contributions, or the preparation of lectures, etc., for the spiritual press. Having entered upon the once familiar task of making notes of travel, I will first recur to the status of Spiritualism in America, as it appeared to me during my recent twelve months' visit.

Being engaged during the whole period of my stay in editing a weekly New York journal, in connection with my husband, I was unable to speak on any other platforms than in New York, Boston, and their immediate surroundings. Still I maintained a constant series of observations on the status of the Cause in various parts of the country, and I must admit that compared with the vast and universal interest of years gone by, I could not but realize a considerable falling off in the work of public propagandism. Where large and flourishing Sunday meetings and Spiritual Lyceums were once established, such gatherings have either ceased, or are few and poorly sustained. My own services were eagerly solicited in many great Western cities, for the purpose of endeavoring "to create a revival," where the noble Cause had been permitted to languish and almost die out. And notwithstanding this unequivocal decadence in the direction of public effort, I found by unmistakable evidence, that the interest of the community at large in Spiritualism is increasing in every class and grade of society.

I am led to believe that this seemingly paradoxical condition is due to the fact, that nearly all the first brave and self-sacrificing veterans of public propagandism have passed away to their well earned reward, leaving few recruits as devoted and earnest, to fill their honored place. Meantime, from the spiritual side of the Movement, the work still goes on, and the influx which reaches the hearts and minds of individuals, permeates with subtle and resistless force the ranks of society, is probably as effective in the present phase of the spiritual outpouring as the clamor of debate formerly was, when the whole march of Spiritualism was one continued scene of warfare.

Remembering how many hundreds of personal evidences I have received concerning the elevating and purifying effects of our glorious spiritual rostrum, I could not but lament the cold apathy and indifference with which the Spiritualists of many of the great cities dispensed their wealth freely for their own personal amusement, and yet suffered the various speakers who once made hundreds, aye thousands of their hearers better men and women for their noble teachings, to languish in obscurity, or seek other paths of usefulness in secular employments.

Dark circles—many of which after a few weeks of flourishing and remunerative business, frequently ended in ruinous exposure—could be patronized to the extent of hundreds of dollars per week, whilst the Spiritualists of scores of great cities in which the Modern Spiritual Reformation was once preached to thousands of awestruck listeners, cannot as they affirm now command funds enough to sustain the most inexpensive Sunday meetings.

Let no cry be raised that these statements emanate from the professional jealousy of one, who would exalt the work of the platform at the expense of the circle. I have often heard this allegation urged when any of the trance mediums attempted to plead against the demonstrations of palpable fraud, but it is nevertheless one that can in no sense apply to me. By voice and pen I have ever claimed that the "physical manifestations" were the very foundation stone of the

spiritual Movement, and that they are still as essential to prove that spirits can communicate at all, as the wires of the electric telegraph are necessary in the transmission of messages. And yet, I should as soon think of standing in rapt admiration before the working of the electro-magnetic battery, and deem that the exhibitions of mere phenomena are the all of Spiritualism, without the philosophic teachings which explain the condition of the soul's existence hereafter.

Both forms of revelation are equally necessary, and their essential and mutual interdependence makes it all the more a matter of deep reproach, when wealthy Spiritualists are seen night after night pouring forth their means for their own selfish and personal gratification, and yet withholding the slightest measure of support to those inspiring meetings where hundreds of the poor and comfortless can derive knowledge of priceless worth, where the good are strengthened in their life of discipline, the gently warned, and the apathetic awakened to the noblest purposes of existence.

In my own career, and for my own personal endeavors, I have not one word of complaint to utter. Throughout the entire period of my stay in America, the only cessation of my platform work was caused by illness, necessitating my silence for two or three weeks. In New York City and Brooklyn, my dear and esteemed friends, Mrs. Brigham and Mrs. Lillie, the permanent speakers engaged, gracefully gave up their platforms to me, and my large and enthusiastic audiences left no loophole for the surmise that there was any lack of public interest in the doctrines of Spiritualism.

In Boston, where Mr. Colville had established most excellent and well-sustained meetings, he, like my New York friends, generously shared his platform with me whenever my other engagements permitted me to occupy it. My dear old New York friends, Mr. and Mrs. Henry J. Newton, and my no less dear New friend, Judge Dalley, of Brooklyn, gave me all the opportunities I could embrace to prove that the great public is as kind and as deeply interested as ever.

As to the camp meeting, three of which I attended during my busy seasons, I should scarcely be able to do justice to their vast magnitude without being deemed guilty of exaggeration, by my English readers. The fact that at Lake Pleasant alone in my closing Sunday lecture, I addressed an audience of over 12,000 persons, may give some idea of the immense importance of these monster gatherings. Let me add, in the giving of justice as well as thankfulness to my American audiences, that the 12,000 who were assembled on the closing Sunday at Lake Pleasant, listened for over one hour without once moving from their seats, without apparent weariness, disturbance, or the interference of a single sound; save such as their enthusiasm and sympathy rendered inevitable.

If my strictures against the pure selfishness, which has suffered the work of public propagandism in many parts of America to fall into neglect, seem harsh, therefore, let me not be misunderstood. Public interest is more alive than ever to the stupendous influence which Spiritualism has in the past, and must in the future exercise upon humanity, and where and whenever opportunities are afforded, the public come, and the public deeply and earnestly sympathize with the revelations and teachings of the spirits.

There are but few names now in American Spiritualism, the mention of which would ring with a familiar tone in my readers' ears. Walter Howell is doing an excellent work in America, and is received with favor everywhere. Mr. Colville must command the public where or whenever he speaks. Dr. F. O. Matthews and his sweet wife are located at Brooklyn, New York, and whilst partaking of their kind English hospitality, I found, that as a highly acceptable clairvoyant and healer, Dr. Matthews has no rival.

I must not omit to mention the Ladies' Spiritualists' Aid Society of Boston, which, under the honored Presidency of Mrs. Wood, for twenty-eight years, has dispensed the priceless blessings of charity, love and kindness, not only to the poor of the spiritual ranks, but to all who need the aid which a noble and efficient band of loving, working women can render. These ladies have rented and furnished a beautiful hall of their own, where they hold meetings, also cut and make garments, collect funds, visit the sick, and dispense blessings unnumbered, in their quiet, unostentatious way.

Last March they stepped out from the seclusion of their private ministry, and engaged Tremont Temple and an efficient band of speakers, musicians, and artists, to celebrate the famous Anniversary of the 21st of March. I had the honor of being one of the speakers of the glorious evening, and never in my life addressed a grander and more respectable and representative gathering than those who filled that splendid building, on that great occasion to its utmost capacity.

My theme grows under my pen. I know, Mr. Editor, I have already trespassing too far, and too long on the limitations of your crowded columns. Leaving unaided, therefore, far more than I have ventured to record, I will close my all-impetuous notes of American Spiritualism, and ask permission to offer another paper at no distant date, my Spiritual Gleanings from the North of England.

The Limes, Humphrey Street, Chesham Hill, Manchester.



## Thoughts About Religion, and Common Sense Views of Spiritualism.

BY D. D. BELDEN.

"To be or not to be; that is the question." If Spiritualism is a delusion, it is by far the most stupendous and cruel delusion the world ever witnessed. For could it now be made positively certain that the whole phenomena in all its phases, was a complete deception—that it related wholly to some heretofore unknown truth in nature and had nothing whatever to do with immortal life; and that no spirit had in fact, in any one instance in the last quarter of a century, communicated with man, thousands of men would, I believe, sit down and bitterly weep—weep as men having no hope, more than if the sun were forever blotted from the heavens. For who can not now see that if the phenomena of our own times, which are so various and complete, contain no evidence of immortal life, that those which have come down to us from a past age, must also fall with them? Surely as all the interest we have in this great volume of life and beauty around and above us, and as the love we bear to parent, wife, child, brother, sister and friend, are involved in this question of immortal life, it can not unbecome one who takes grateful delight in all these relations to give this subject deliberate thought.

Let us then, to use the expression of a great thinker, "steady ourselves in the presence of these facts"—in the presence of these phenomena, and see if one can not state some general principles of reason and law by which we may be enabled to reduce them to the better to our common understanding. The jurist, when confronted by a complicated case of well-attested circumstances, thinks, if he can state an hypothesis, which is consistent with, and which will at once harmonize all the facts, he must have arrived at the true state of his case. Webster, upon the trial of the celebrated Knapp case for the murder of Capt. White, said: "If one finds a key which fits a given lock, he reasonably supposes it to be the key of that lock." This supposition has the greater force when it happens that the lock is one of extraordinary complication. This proposition embraces within itself a law, which serves to conduct the human understanding to the home of truth with wonderful precision. Before making application of this rule to the case at hand, let us illustrate it by a few examples. Take the discovery of the principle of the common pump, as given by Tyndall. It was known that when the air was exhausted in a tube, one end of which was immersed in water, that the water would rush up the tube to fill the vacuum. It was not known what caused this phenomenon. But it was said, at the time, that it was because "nature abhors vacuum." Nor was it known to what height the water would ascend. But on one occasion when the gardeners of Florence wanted to raise the water to a great height it was found that the column ceased at the height of thirty-two feet. Application was made to the most skillful of the pumpmakers, but to no effect. Not one of them could get the water to rise above thirty-two feet. The matter was finally brought to the consideration of the philosophers and by them much debated. The mind of one Torricelli, a pupil of Galileo, became much involved; and he pondered the matter greatly. At length the idea broke in upon him that possibly the air possessed weight and that the water was forced up the tube by the pressure of the atmosphere on the outside. But how was he to test this matter. He reasoned thus: "If a column of water thirty-two feet high holds the pressure of the atmosphere in equilibrium, a shorter column of a heavier liquid ought to do the same. Now mercury is thirteen times heavier than water; hence if my induction be correct, the atmosphere ought to be able to sustain only thirty inches of mercury." Making the test he found that the column of mercury was supported no more than just thirty inches. From that day the philosophy of the common pump was understood. The celebrated Pascal followed this experiment with another deduction. He reasoned thus: "If the mercurial column be supported by the atmosphere, the higher we ascend in the air the lower the column ought to sink, for the less will be the weight of air overhead. He ascended the Puy de Dome, carrying with him a barometrical column, and found that as he ascended the mountain the column sank; and that as he descended, the column rose." This settled it. Here the supposition that the atmosphere possessed weight, explained and harmonized every fact. In the case, "It was the key to that lock." And from thenceforth, there never has been, and it is impossible that there ever can be, a fact discovered in opposition to it, simply because all the facts and phenomena of nature are consistent with each other, and in harmony with nature itself. The fact that it takes more time to boil vegetables here in the high altitude of Denver, than elsewhere—the fact that the miners in our mountains can not boil white beans at all, as well as the fact that in our neighboring town of Central city, water will rise in an exhausted receiver no more than about twenty-eight feet, are phenomena all explained, and only explainable by the same hypothesis.

"When the law of gravitation first suggested itself to the mind of Newton," says Tyndall, "he set himself to examine whether it accounted for all the facts. He determined the course of the planets; he calculated the rapidity of the moon's fall toward the earth; he considered the precession of the equinoxes, the ebb and flow of the tides, and found all explained by the law of gravitation. He therefore regarded this law as established, and the verdict of science subsequently confirmed his conclusion." "On similar grounds," he continues, "we found our belief in the existence of the universal ether. It explains facts far more various and complicated, than those on which Newton based his law. If a single phenomenon could be pointed out which the ether is proved incompetent to explain, we should have to give it up. But no such phenomena have ever been pointed out. It is, therefore, at least, as certain that space is filled with a medium by which suns and stars diffuse their radiant power, as that it is traversed by that force which holds, not only our planetary system, but the immeasurable heavens themselves, in its grasp."

This method of testing the truth of any given proposition by harmonizing or attempting to harmonize all the facts, is truly the golden rule of reason. Under its far-reaching guidance, the human mind has weighed the planets as in a balance; has been connected to the most profound and wonderful deductions in every department of knowledge. To it more than to any other cause, is the world indebted, for the marked and most remarkable material progress of the last hundred years. Need I say that under this rule there can be an hypothesis stated, and only one, which can reasonably explain and harmonize, all the so-called spiritual phenomena of this, and of all past ages?

It is known that the writings of Plato,

Plutarch and Paul, and that every scrap of history, sacred and profane, from Genesis to Revelations, and from the writings of St. John, to the issuing of this morning's newspapers, recognize the existence of these phenomena. And they are the phenomena of nature; unlike jealousy, they are not "be-gotten on themselves, and born of themselves," but have an honest parentage. They all stand related in some degree, and faithfully point to some great truth. They are the offspring of some great fact. The question is, what fact? The Christian religion, and the religion of every people on the globe, rest upon the supposition that they point to immortal life, and spirit communication. I shall not stop to show that if on any occasion, or in any age, there has been communication between the dead and living, that the law by which that was effected, is in force at this time, and that by a compliance with the conditions, similar results may be had now as then. Nor to show that modern and ancient Spiritualism are identical in character; nor that the former prevaricate the truth of the latter; nor yet to show that if the spiritual phenomena of our own times are proven to relate to some fact heretofore unknown, and to have no connection with immortal life, that then, and in that case, the ancient world necessarily fall with the modern. To those who fail to perceive the truth of these propositions at a glance, I have not now any word to say, my object being to prove to those who honestly entertain doubts of man's immortality that "the dead" do "rise," and that our "faith" is not "vain." Let us then reason together.

As laymen, having no dogmas to maintain, but as men, desiring to reasonably know whether we, ourselves, are anything more than mere bubbles on the great ocean of life, to burst and go out forever; whether really we are of any intrinsic value, more than so many sparrows, "two of which were sold for a farthing." Let us reason on this subject as best we may. The fact should not be overlooked that the phenomena in all its phases in all ages of the world, have ever asserted and assumed for themselves the spiritual hypothesis. They have ever solemnly, earnestly, and even vehemently done this. That is, something appears before us, under certain conditions which has the memory, sentiments, will, and even the enthusiasm of a man. It has the characteristics of a particular individual; more, of thousands of individuals. It displays characteristics known unmistakably to belong to your friend. It directs your attention, may be, to facts long out of your memory, known only to yourself and the one who purports to communicate with you. It asserts that it is your brother. It writes the sentiments, knowledge and name of your brother on a slate, under conditions that render it physically impossible that any human agency could have done it. Possibly it goes before the camera of a photographer, and gives you the perfect likeness of your brother. The point is this: under all the circumstances, although you may hold in abeyance your judgment, if possible, you are not safe in assuming that it is not the thing it purports to be. The most natural and proximate conclusion to be deduced from given premises, is generally the true one. If you find a key in your house, remote from all other houses, it is more likely to be the key of that house than of any other. If the key is a peculiar and complicated one, and you find it unlocks the outside door, you naturally suppose it to be the key of that house. If it was instead a large bunch of keys and you find within the house a lock corresponding to each several key, it would be unnatural and unsafe to conclude that the bunch of keys belonged to some other house of which you had no knowledge. The spiritual phenomena in all its phases, ancient and modern, is a structure containing many apartments, every one of which is unlocked by the supposition that it is just what it naturally appears and purports to be, and no one of which can be unlocked in any other way. One would naturally suppose, therefore, that it was "the key to that lock."

It explains all such lives as that of Mahomet, and Jesus, and Swedenborg. The mysteries connected with the lives of Moses, and Elijah, Joseph, and Paul, and all such men are unlocked by the same key. "Socrates died like a philosopher, but Jesus Christ like a God." Think you they did not believe? Did the great Socrates labor under a life-long delusion?

"It must be so—Plato, thou reasonest well! Else, whence this pleasing hope, this fond desire, This longing after immortality?"

In further discussing the evidences tending to prove that Spiritualism is a fact, I desire to state another rule of reason, which I deem more particularly applicable to the class of evidence I am about to present, believing it will be of service to us in our endeavor to arrive at correct conclusions respecting these spiritual phenomena. It is this: As the facts, tending to prove any given proposition are multiplied, the probability of its correctness is not only increased, but the probability of the truth of each one of the supposed facts is also increased. That this rule may be the better understood, let us again illustrate. Scientists make discovery, or believe they do, that the earth is depressed at the poles twenty-six miles, and that it is correspondingly bulged at the equator—being turnip-shaped. They cannot ascertain this fact with satisfactory certainty. But so far as the discovery goes it indicates that the earth has been at one time a molten mass; and that it has been rounded by the same law that moulds the dew-drop, its depressed and bulged condition being due to its revolutionary motion. All this seems probable enough, provided other facts be found to support the supposition. They reason thus: If this is a truth, the other planets must have been moulded by the same law, and each should be bulged and depressed in a ratio corresponding to their quantities of matter and the rapidity of their motion. Jupiter being more than twelve hundred times larger than the earth, with a revolution every ten hours, should be depressed at her poles six thousand miles. Addressing their attention now to Jupiter, they find the facts corresponding exactly to their theory. But they can not be wholly certain of the fact, though the probabilities are a hundred to one that it is correct. To remove this doubt they now direct their observation to the earth. They find that the earth contains heat, and that as they penetrate the earth, the heat is increased at a rate which would give them molten matter at a depth of less than a hundred miles. They also find that wherever there are volcanic eruptions at any point on the earth's surface, that there are simultaneous disturbances at other craters thousands of miles distant; indicating that the craters of volcanoes are but the breathing places of the fiery mass beneath; and that they each border on to a universal sea of molten matter. They are now observing the moon, and find that the relation which it sustains to the earth could not exist had the earth the weight of a solid mass. That the phenomenon of the moon can be accounted for on the supposition that the earth's interior

is melted and greatly expanded. These facts are not only all in harmony, but the multiplication of them has increased the probable truth of each of the doubtful facts. And they now unhesitatingly reach the conclusion that Jupiter and the earth, and probably the other planets, are depressed at the poles; as well as that the earth is now, still at no great depth a molten mass.

It may thus be seen that as the facts of Spiritualism are multiplied (and their name and variety are legion) the probability of the spiritual hypothesis is not only increased, but also is increased the probable truth of each one of the supposed facts or test cases. Like the stones in an arch, they support each other. Or like the particles and rocks which make up a mountain, they blend and constitute a unit. They stand together; and they can not, without doing violence to truth, be separated.

## THE HOME CIRCLE.

In this column will be published original accounts of spirit presence, and psychical phenomena of every kind which have been witnessed in the past or that may be observed from time to time in private households, or in the presence of non-professional mediums and seers. These accounts will include spontaneous phenomena, and those resulting from systematic effort in the way of circles and sittings for the development of mental power, experiments in thought-transference, and manifestations of supernormal mental action.

The value of this column will depend wholly on the active co-operation of our subscribers, upon whom we must depend for matter to fill it. Stored up in thousands of homes are valuable incidents never yet published which have great value, and others are daily occurring. Let the accounts be as brief as may be and yet sufficiently full to be clearly understood.

Questions not requiring lengthy answers, and bearing upon the accounts detailed may be asked. They will be answered by the editor or an invitation extended for others to reply.

## Seeing His Little Spirit Boy.

To the Editor of the Religio-Philosophical Journal:

I was slow in admitting my belief in Spiritualism until the year 1884, for my invisible friends gave me so many convincing proofs, that to doubt it longer bestowed in me either cowardice or idleness. Let me state a remarkable instance of entrancement that unexpectedly occurred to myself. At one time after an afternoon's ramble with a friend, we terminated it by calling upon another friend, and as he was a good tipping and writing medium, we persuaded him to try to get some communications through the table. We three set at the table, but ere the tipplings commenced I became so overpowered with a drowsy influence, that I withdrew my chair to a more remote part of the room, and gave way to the overpowering sensation. In this state I had a distinct vision (if I may so call it) of my little boy D., whom I had followed to the grave about two years previously. There was no mistaking his presence, as he was standing by my knee and looking me in the face. He said distinctly: "I want you to tell mother you have seen me, and tell her, also, that I think of her as much as ever, and I know she often thinks of her little boy. Tell my brothers and sisters I think much of them, too. Tell them you have seen me." In an instant I was restored to consciousness, as it were, by a sudden shock.

My friends were just rising from the table, but to whom I said nothing, but took the place of one who had risen. Soon the table commenced tipping at my request, and gave the following:

"Father, it was really me that you saw. Now, don't forget to tell mother what you have seen and heard. D."

From my spiritual diary, let me transcribe the following incident as showing that spirits for sometime after their departure, retain some of their sensitive peculiarities, and will at times make you aware of any misrepresentation, as they necessarily depart in various conditions of mental and moral advancement. At a circle at which I was present, The name Henry Clark was given us. As nobody in the circle knew such a person, I explained that he was, probably, an acquaintance of mine. In explanation to the company, I said he had been a young man of good natural abilities, but had abused his opportunities and had drank himself deliberately to death; in fact, he was a fool. It was three weeks ere I attended this circle again. What was my surprise when the following sentence was given us: "Bruce, I want you to distinctly understand that I am no fool."

HENRY CLARK.

I was very much surprised and felt called upon to apologize. "Henry," I remarked, "I did not call you a fool in the sense in which you take it. I meant that you acted foolishly. There are more foolish people than absolute fools among us. The communication from Clark was then resumed:

"O that I should be compelled to come in this suppliant manner. O my dear brother Zebs, how I have wronged you!"

His brother Zebs was not present, but in a subsequent conversation with him, he thought Henry alluded to the misapplication of some funds which he had entrusted to his care.

It is in little incidents like the above that to the serious inquirer places the subject of Spiritualism beyond all cavil. DAVID BRUCE, Williamsburgh, L. I.

## An Agnostic's Experience.

To the Editor of the Religio-Philosophical Journal:

The year 1880 found the writer with his wife living in Ottumwa, Iowa, a commercial traveler by occupation, and an Agnostic in belief, inclined strongly to radical materialism. My wife was very liberal, although the daughter of a sanctified Methodist. In July of that year, my wife died in childbirth. After her death, as is usual, her father's pastor called in to see us, and to console the sorrowing family and friends, which he did by asking if we thought she had gone to hell. This remark was made to a sister of my wife. Had it been made to me, I do not know what I would have done then, but if made now, I would order him out of the house, and assist him in case he did not go in double-quick time. I need not say he did not preach the funeral sermon, but another minister did, which will be the last orthodox sermon or prayer I live, or over our remains after we leave them. After her death I was not satisfied to believe that death ended all. I had no proof that there was a Heaven, and to know her was sufficient proof that there was no hell for her. The church had nothing to offer except blind faith, and Spiritualism knew nothing of and cared less, but I said through Spiritualism alone can I learn whether the loving wife of two years and a-half, and a mother of but a few hours, has gone from us forever, or does she still live? I said that I was just as capable of investigating this matter as any living man, and would lay all prejudice aside and investigate for myself. A year and a-half after her death I was married again—this time to a more liberal lady, and the daughter of a Spiritualist, and we investigated the phenomena of Spiritualism together. Soon after our marriage we moved to Chicago, where we had a better chance to learn something of Spiritualism. We saw some truth with a great deal of fraud among the Shays, Fays, and many other catch-penny

shows. After two years of investigating, we attended Mrs. S. F. DeWolf's developing circles, where we soon learned that my wife was a medium. After we had attended two of these circles, I said to my wife, "If there are spirits and you are a medium, they can control you in our own quiet happy home better than anywhere else." We sat down in the twilight, and to my surprise my wife was under control in a few moments, and in this unconscious state we talked for two hours. The control claimed to be the spirit of my departed wife, and I was forced to believe that it was her, as we talked of things unknown to my present wife or any other living person except myself.

From that day to this I talk with my first wife any hour I wish to when at home, as well as with many others that control. In her normal state my wife speaks but one language; under control she speaks four different languages, and can sing and play on the piano as well under control as out of it. She is not a public medium; being the mother of three small children, she can devote but little time to her mediumship. Only for myself and a few of our immediate friends is she controlled, and then never for money. Therefore, there is no object for deception. She could not deceive me if she wished to do so, and would not if she could. She has several other phases of mediumship not so far developed. It makes no difference what the Seybert committee report; I am thoroughly convinced of the truth of spirit return. After four years of investigating and more than half that time with my own wife, the medium, and in our own home where deception is at a discount, I can say I know Spiritualism to be a fact. In order to obtain pure, undistorted Spiritualism, select your own friends and hold your own private circles in your own quiet homes, and keep away from these cheap ten-cent shows and promiscuous gatherings and you will get the genuine. The minister referred to is now on a farm in Dakota, where the majority of them had better be, instead of the pulpit preaching a religion that encourages crime. S. M. B. Chicago, Ill.

## "Facts are Chieftains that Winna Ding."

Recent experiments with what are designated "homing pigeons" have fully confirmed the fact that the birds will fly, with great speed and the utmost precision, distances of hundreds of miles, and reach their respective homes after flying many hours at the average rate of forty miles per hour. The how of this marvellous feat is unknown, but the fact is undeniable.

Living organisms as small as flies or gnats are incomprehensible to the most learned; their mechanisms are as perfect in their details as are those of man, but the complexity of the mechanism, associated with their minuteness, would, if the phenomena were not daily visible, be inconceivably marvellous; only less marvellous than the monads and bacteria, the length and width of whose bodies are the thirty-thousandth of an inch, and the vibratile flagella by which they swim being less than the two-hundredth thousandth of an inch in diameter, and yet these almost invisible threads possess great vital activity. Careful observation alone will gradually reveal the marvellous mysteries of nature, and no alleged phenomena, however improbable, if testified to by many credible and capable witnesses, should be contemptuously rejected under the supposition that such phenomena are contrary to natural laws and of impossible occurrence.

All the common phenomena of nature, apart from experience and logical inference, would be thought impossible. Take for example gravitation, a property of all substances, and the influence of which, as far as is known, is instantaneous in its action at any distance, or, at least, if not instantaneous, its speed has never been calculated, as have been the speeds of light and electricity; a force not exhausted by incalculable space, which acts as certainly on objects a billion of miles apart as on one tallie; an energy that cannot by any means be intercepted either by vacuum or solid; that holds every atom in the universe in its relentless grasp, a dew-drop being equally under its control as a nebular cluster containing millions of suns and systems.

Take light, travelling by undulation only, and not by progression, through a hypothetical boundless ether—this is unexhausted by distance, and is a form of force without being an entity; is produced by vibrations in a hypothetical something, the existence of which is only the necessity of theory. Luminiferous ether is theoretically denser than a diamond, and millions of times more elastic than steel, and yet offers not a phantom of resistance to the faintest and most attenuated gas.

These and myriads of other theories of science are generally accepted by the learned as the most satisfactory modes of explaining every-day phenomena, and yet there are scientific men who refuse to observe facts that can be made as palpable as that two and two make four, or that the moon is seen by the reflected light of the sun.

The latest, or rather the supposed latest triumph of science is photographing the invisible. Objects too faint to produce visual impressions on the human retina, leave distinct impressions on the sensitized dry plate, and gelatine and silver accomplish more than the most sensitive human eye. The practised eye of the astronomer, aided by the highest telescopic powers, observes millions of stars that are invisible to unaided vision, but a mechanically-arranged telescope, with a sensitized photographic plate as a retina, registers the existence of myriads more, too far removed from earth to produce visual impressions on the most sensitive human eye, aided by the most powerful optical instruments.

All this is very interesting, very wonderful, and possibly very true, but other facts, probably more interesting, wonderful, true, and important, are turned from with open or ill-concealed disdain—more important because the former have special relation to physical and biological laws of terrestrial importance, whilst the latter merely refer to the phenomena of this life, and point to a future state of existence of which this is but the transitory preliminary stage.

If the alleged phenomena of Modern Spiritualism be true, they appeal to precisely the same kinds of evidence as those by which ordinary mundane facts are established, and their solution is more important because they foreshadow, if they do not prove, a condition of existence the outcome of the present, and possibly, though not demonstrably, of limitless duration.

If psychography, which may be observed in the full blaze of daylight, and in any apartment, be genuine—and thousands of honest, credible, and competent witnesses affirm that it is so—why do not the leaders of scientific research, the men who profess to seek truth for truth's sake, carefully and courageously examine the phenomena, which may be had under conditions that render imposture impossible?—Light, London.

## Jesus—Spiritualism.

To the Editor of the Religio-Philosophical Journal:

I am impelled after reading the excellent article from the pen of E. W. Wallis, entitled "Spiritualism—Jesus," to write to express approval of the sentiments therein advanced, and my hope that we may hear much more in the same line of thought; not that Bro. Wallis has said any thing new in his article, for does he not in nearly every sentence give utterance to the same grand truths which the JOURNAL, in common with the best speakers upon the spiritualistic rostrum, has distinguished itself for years in advocating? But I consider the matter treated of as of much importance to humanity at large, that while not allowing other and vital departments of our great work to suffer from neglect, I am anxious to see those ideas kept before the public mind, until we as Spiritualists, will become fully imbued with the importance of practical effort on our part, for the elevation of character and its attendant concomitants.

I am glad to know that in many parts of the country we find Spiritualist societies organized and laboring zealously in every good work; but after all, is it not a fact, that comparatively speaking we are doing next to nothing? Are we not in danger in our justifiable horror of the superstitious dogmas of the Church and all past religions, of overlooking that sublime idea which after all has been the vital spark that has kept the Church from utterly falling to pieces?

Say what we will of the Church and none can be more thoroughly convinced than I am, that its doctrines of man's fall, infallible bibles, vicarious atonement, and salvation by faith are purely mythical, creatures of the imagination, and may be even worse, in their origin. No one can be more denunciatory of the intolerance of the Church in all ages, including our own, and yet the fact remains, that on the part of a very large portion of its members, they are held together by a sincere desire to do good, a love for God and humanity that enables them to undergo in many instances great privations; to make many sacrifices of personal comfort, if perchance they may help their fellow-man.

Call this a sentimentalism if you will. I believe it to be a sentiment that we cannot afford to ignore. I believe that as Spiritualists we owe it as a duty to the world to exert ourselves to teach those truths which will promote right living, honesty and purity of character. It is that we may do this work the more effectively, that we so sadly need organization; but not to depart from the subject in hand, we need to be more thoroughly aroused to the greatness of the work which we as Spiritualists have before us. While we pity those of our honest fellowmen who are still creed-bound and the victims of superstition within the churches, we are ready in our more emancipated condition, to take up and carry on the work of leading humanity to higher grounds of thought and action; freed from the shackles of creedal slavery, and rejoicing in that freedom which the truth alone can give? Surely no Spiritualist can be observant of affairs in his own or any other community, without being impressed with the enormous amount of wrong that obtains? Look at the thousands of victims of intemperate habits, and the incalculable amount of misery caused thereby; see the victims of the heartless and soulless corporations as they are ground to the earth to gratify the selfishness of their employers; no matter which way we turn, we seem to see nothing but vice, misery and suffering, of every conceivable name and nature. And why? I will admit that the doctrine of the evolution of religious thought makes it plain that humanity has to pass through just such an experience, but this does not furnish any sufficient excuse to those whose minds have been enlightened to the recognition of the evils which weigh down the race, to sit idly by with folded arms, harboring the delusion that there is nothing we can do. No, friends, if we really mean what we say, when we speak of the principles of love inculcated by the philosophy of Spiritualism, we will be up and doing, and render what aid we can, during the short time we stay on this side, to make matters as much better as we may be able. As Brother Wallis well says:

"Abstract philosophical disquisitions will not educate the children of the age; will not feed their minds with practical truth, moral culture, or warn them of dangers and vices that beset their path. Let us not clutch at the shadow of wisdom and lose the substance of truth and duty. Wisdom is justified of her children when they prove themselves hers by wise employment of knowledge in treading the path of duty, right and love."

I believe that there is involved in the philosophy or religion of Spiritualism just what the world needs for the amelioration of the evils that afflict us, but it will be utterly useless unless practically applied. Talking is good, it serves to encourage and agitate thought, but without action we need not hope for progress.

Friends, let us be up and doing. Let us wake up to a recognition of the sublime religion of which we are in possession, and determine that we will make our Spiritualism felt for good in every community. Bristol, Ct. JOHN WINSLOW.

## A Wonderful Surgical Operation.

A remarkable operation was performed at the Charity Hospital in New York City, Sept. 1. Mrs. Ann Curry, who is 50 years of age, has suffered for two years with malignant cancer of the abdomen. She was induced to enter the Charity Hospital recently, where she was visited by Dr. Thomas H. Allen. When told that an operation from the effects of which no patient has ever recovered—and only three left the operating-table alive—was her only chance of life, Mrs. Curry announced her willingness to take the risk rather than live longer in such misery. The operation was performed in the presence of several well-known New York surgeons. The patient was placed under the influence of ether, and Dr. Allen made a long, straight incision into the abdomen, from the pit of the stomach downward, and the assistants tied the arteries. A spray atomizer was used to sprinkle an antiseptic fluid upon the wound. Dr. Allen removed the abdominal organs, while his assistants tied one artery after another. It was discovered that the bladder and several surrounding organs had been attacked by the germs of the disease, and these had to be scraped until all the traces of cancer were gone. The work was finished in a few minutes, and the opening in the stomach was drawn together and sewed up with a fine silver wire. These stitches were afterwards supplemented with others of catgut. The cancer weighed nearly twelve ounces. Mrs. Curry was taken to her room in safety, and all danger of a primary shock was removed. Dr. Allen said that it was hardly possible for the patient to recover, but he had great hopes that the operation would prove successful. At a late hour the same day Mrs. Curry's pulse was strong and full.







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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, September 12, 1885.

## Experience of a Distinguished Presbyterian Minister of the Last Century.

We lately received the following letter:

JACKSONVILLE, ILL., Aug. 18, 1885.

Col. Bundy.—Dear Sir: It strikes me it would be a good thing for your readers if you would step into some clergyman's or other library and look into Schaff and Herzog's new Religious Encyclopedia, Vol. III, p. 231A, at the account there given of the three days' trance of Rev. William Tennent, his recovery and the subsequent spiritual cutting off of his toes. If need be, hunt up the whole story of the "Log College," of his life, published in New York, 1847, and write such an article on the facts as you alone can write. For these facts are now, and ever have been, admitted without question by the very highest orthodox authority.

Yours truly, J. B. TURNER.

The story above referred to, an elderly clerical friend informs us, was well known to the clergy and churches of two generations and more ago, but is probably little known to those of the present day. It appeared originally in a Presbyterian periodical called *The Assembly's Missionary Magazine*, in the year 1806, and our informant well remembers the impression it made on him when reading it in his childhood twenty-five years later. It occurs in a tolerably full Memoir of the Rev. William Tennent, Jr., a man of mark in his day, pastor of the Presbyterian Church in Freehold, N. J., from 1733 till his death in 1777, and widely known for his zealous and effective labors over an extensive region in connection with the famous pulpit orator, Rev. George Whitefield, and several other eminent ministers. "The Memoir in *The Assembly's Missionary Magazine*," says the distinguished Rev. Archibald Alexander, Sen., D. D., the head for many years of the Princeton Theological Seminary, "was well understood to be from the pen of the Hon. Elias Boudinot, L. L. D.; but though Dr. Boudinot prepared this memoir for the press, the greater part of the narrative was written at his request by the late Dr. Henderson of Freehold, one of the Elders of the Freehold Church, and a man distinguished for his piety, integrity, veracity and patriotism." And Dr. Alexander adds that the original manuscript was then in his possession; and, furthermore, that he "heard the same facts from elderly persons who had never seen this published account; and they were so public that they were generally known not only to the people of this part of the country, but they were currently reported and fully believed in other States." So much for the authority on which the narrative stands.

Of the Hon. Elias Boudinot who thus stands sponsor for the memoir of Mr. Tennent, it may be needful to say to the readers of this generation, that he was an eminent jurist of New Jersey, elected to the Continental Congress in 1777, made its President in 1782, and honored afterwards with other official distinctions.

The story, which is told with much minuteness of detail, appears not only in the *Assembly's Missionary Magazine* above mentioned, but also in a volume put forth in 1845 by Dr. Alexander, entitled "Biographical Sketches of the Founder and Principal Alumni of the Log College." (The founder of this "College" was the Rev. Wm. Tennent, Sen., the father of the subject of Judge Boudinot's "Memoir.")

We copy verbatim from the original memoir, making only some slight abbreviations:

"After a regular course of study in theology, Mr. Tennent was preparing for his examination by the Presbytery as a candidate for the gospel ministry. His intense application affected his health, and brought on a pain in his breast and a slight hectic. He soon became emaciated and at length was like a living skeleton. His life was now threatened. He was attended by a physician, a young gentleman who was attached to him by the strictest and warmest friendship. He grew worse and worse till little hope of life was left. In this situation his spirits failed him and he began to entertain doubts of his final happiness. He was conversing one morning with his brother in Latin on the

state of his soul when he fainted and died away. After the usual time he was laid out on a board according to the common practice of the country, and the neighborhood were invited to attend his funeral on the next day. In the evening his physician and friend returned from a ride in the country and was afflicted beyond measure at the news of his death. He could not be persuaded that it was certain, and on being told that one of the persons who had assisted in laying out the body thought he had observed a little tremor of flesh under the arm; although the body was cold and stiff, he endeavored to ascertain the fact. He first put his own hand into warm water to make it as sensible as possible, and then felt under the arm and at the heart, and affirmed that he felt an unusual warmth, though no one else could. He had the body restored to a warm bed and insisted that the people who had been invited to the funeral should be requested not to attend. To this the brother (Rev. Gilbert Tennent, in whose family William had been living) objected as absurd, the eye being sunk, the lips discolored, and the whole body cold and stiff. However, the doctor finally prevailed, and all probable means were used to discover symptoms of returning life. But the third day arrived, and no hopes were entertained of success, but by the doctor who never left him night nor day. The people were again invited and assembled to attend the funeral. The doctor still objected and at last confined his request for delay to one hour, then to half an hour and finally to a quarter of an hour. He had discovered that the tongue was much swollen and threatened to crack. He was endeavoring to soften it by some emollient put upon it with a feather, when the brother came in about the expiration of the last period, and mistaking what the doctor was doing for an attempt to feed him, manifested some resentment and in a spirit of tone said: "It is shameful to be feeding a lifeless corpse," and insisted with earnestness that the funeral should immediately proceed. At this critical moment the body, to the great alarm and astonishment of all present, opened its eyes, gave a dreadful groan, and sunk again into apparent death. This put an end to all thoughts of burying him, and every effort was again made in hopes of bringing about a speedy resuscitation. In another hour life seemed to return with more power, and a complete revival took place, and to the great joy of the family and friends, and to the small astonishment and conviction of very many who had been ridiculing the idea of restoring to life a dead body.

"Mr. Tennent continued in so weak and low a state for six weeks that great doubts were entertained of his final recovery. However, after that period he recovered much faster, but it was about twelve months before he was completely restored. After he was able to walk the room and to take notice of what passed around him, on a Sunday afternoon his sister who had stayed from church to attend him, was reading in the Bible, when he took notice of it and asked her what she had in her hand. She answered that she was reading the Bible. He replied, "What is the Bible? I know not what you mean." This affected the sister so much that she burst into tears and informed him that he was once well acquainted with it. On her reporting this to the elder brother, Mr. Tennent was found upon examination to be totally ignorant of every transaction of his life previous to his sickness. He could not read a single word, neither did he seem to have any idea of what it meant. As soon as he became capable of attention he was taught to read and write, as children are usually taught, and afterwards began to learn the Latin language under the tuition of his brother. One day as he was reciting a lesson in Cornelius Nepos, he suddenly started, clasped his hand to his head, as if something had hurt him, and made a pause. His brother asking him what was the matter, he said that he had felt a sudden shock in his head, and it now seemed to him as if he had read that book before. By degrees his recollection was restored, and he could speak the Latin as fluently as before his sickness. His memory so completely revived that he gained a perfect knowledge of the past transactions of his life as if no difficulty had previously occurred.

"This event made at the time a considerable noise, especially in connection with what follows in this narration. The writer of these memoirs (Dr. Boudinot) was greatly interested, and on a favorable occasion earnestly pressed Mr. Tennent for a minute account of what his views and apprehensions were while he lay in this extraordinary state of suspended animation. He discovered great reluctance to enter into any explanation of his perceptions and feelings at this time; but being importunately urged to do it, he at length consented and proceeded with a solemnity not to be described.

"While I was conversing with my brother," said he, "on the state of my soul and the fears I had entertained for my future welfare, I found myself in an instant in another state of existence under the direction of a superior being, who ordered me to follow him. I was accordingly waited along, I knew not how, till I beheld at a distance an ineffable glory, the impression of which on my mind it is impossible to communicate. I immediately reflected on my happy change and thought, Well, blessed be God! I am safe at last, notwithstanding all my fears. I saw, an ineffable host of happy beings surrounding the inexpressible glory, in acts of adoration and joyous worship; but I did not see any bodily shape or representation in the glorious appearance. I heard things unutterable. I heard their songs and hallelujahs of thanksgiving and praise with unspeakable rapture. I felt joy unutterable and full of glory. I then applied to my conductor and requested leave to join the happy throng. On which he tapped me on the shoulder and said: 'You must return to the earth.' This seemed like a sword through my heart. In an instant I recollect to have seen my brother standing before me, disputing with the doctor. The three days during which I had appeared lifeless seemed to me not more than ten or twenty minutes. The idea of returning to this world of sorrow and trouble gave me such a shock that I fainted repeatedly." He added: "Such was the effect on my mind of what I had seen and heard that it is impossible for a human being to live entirely above the world and the things of it for some time afterwards, I was that person. The ravishing sounds that I heard and the very words uttered were not out of my ears when awake for at least three years."

"It is not surprising that after so affecting an account strong solicitude should have been felt for further information as to the words, or at least the subjects of praise and adoration which Mr. Tennent had heard; but when he was requested to communicate these, he gave a decided negative, adding, 'You will know them, with many other particulars, hereafter, as you will find the whole among my papers,' alluding to his intention of leaving the writer heretofore his executor, which precluded any further solicitation."

In a note at this point the writer adds:

"It was so ordered in the course of the Divine Providence that the writer was sorely disappointed in his expectation of obtaining the papers here alluded to. Such, however, was the will of Heaven. Mr. Tennent's death happened during the revolutionary war (1777) when the enemy separated the writer from him, so as to render it impracticable to attend him on a dying bed; and before it was possible to get to his house after his death (the writer being with the American army at the Valley Forge) his son came from Charleston and took his mother and his father's papers and property and returned to Carolina. About fifty miles from Charleston the son was suddenly taken sick, and died among entire strangers. And never since, though the writer was left executor also to the son, could any trace of the father's papers be discovered by him."

The writer thus concludes his account of this part of Mr. Tennent's life:

"The pious and candid reader is left to his own reflections on this very extraordinary occurrence. The facts have been stated, and they are unquestionable. The writer will only ask whether it be contrary to revealed truth or to reason to believe that in every age of the world instances like that which is here recorded have occurred to furnish living testimony of the reality of the invisible world, and of the infinite importance of eternal concerns."

So wrote a most venerable and distinguished Presbyterian scholar in this country eighty years ago. How many of the present day would be as candid?

Other remarkable circumstances in Mr. Tennent's life will be taken up in a future number of the JOURNAL.

## TELEPATHY.

## Is There a Sixth Sense?

The Toronto Mail asks that question, and then goes on to say that some months ago an article or two appeared in that paper respecting the power—be it clairvoyance or, as the early missionaries contended, diabolism—by which the Indians of the plains are almost instantaneously made acquainted with events occurring at points far too distant to admit of the belief that they acquire the information from runners or by means of signal fires. In India this extraordinary faculty is known as the secret mail, and European residents have long attempted to solve the mystery of it, but without much success. The theory of telepathy, of communications or impressions being conveyed from one mind to another by molecular action or some such force, appears to find favor with the Mail's correspondent. It is accepted by many European scientists of note, and has recently been the subject of several papers in the *Nineteenth Century*. It may be well to explain, for the benefit of those interested in this new branch of metaphysical research, what the Indian of the Northwest really believes about the so-called visions he sees, usually after undergoing a ten or twelve days' fast. In the first place he holds that one spirit, as he terms the mind, can establish communication with another by channels other than the two senses of seeing and hearing. Then he says that when this line of communication has been established, the mind of the receiver conveys to the eyes of the receiver, or throws upon the retina of his eye, a picture or vision of the subject matter of the communication from the sender. Thus, an Indian whom we shall call A is just being drowned in the Bow river at Calgary. His spirit, by this unknown process, opens communication with the spirit of B, his brother, who at that moment is five hundred miles away at Fort Qu'Appelle. B's spirit being in a proper condition to receive the message, forthwith the message is depicted upon B's sense of sight, and he sees a representation of the drowning of A—of the upsetting of the canoe, of his struggles for life, of his final disappearance, of his wet garments and death-struck face. The receiver B does not, be it noted, actually behold the drowning, but merely the image or representation of it as cast upon the retina by some occult system of photography, the instrument being, he knows not what, but the message transmitted from the spirit of A being the primary cause as well as the subject of the vision. Holding this belief, the Indian seer or medicine man is able to place implicit faith in some of the ghost stories told by white men, and to account for them on grounds which, if telepathy be a fact, are scientific. Thus a white man who avers, as scores have done, that he saw a friend standing by his bedside in the night with dripping clothes and pallid face, this friend having been drowned in mid-ocean at or about that precise moment, is at once asked if he is weak enough to suppose that the friend, existing as a disembodied spirit, could possibly make his way from the other world to that bedroom in those wet clothes; also if he could possibly do so without being observed by others. This rude question has disposed of many a vision of the kind, the person who saw it being driven to conclude that it was a delusion. He argues that it is easier to believe that it was a delusion, than to believe that a drowned man or his manes could perform such an exploit; ergo, a delusion it was.

But medicine men would say that he did not see either the drowned man or his ghost; that, in fact, there was no such figure in the room; but that the drowned friend had flashed to him the fact of his death and the circumstances attending it, and that the subject-matter of this communication had been thrown upon his sense of sight. It was not necessary, therefore, that the spirit of the person drowned should have come from the other world in wet clothes or at all, or that it should have been visible to others. The Mail says in conclusion that:

"Whatever modern science may think of the poor Indian's theory, it certainly affords a more plausible explanation of appearances after death, admitting that they are possible, than any our superior civilization has been able to invent."

The American Scientific Association.

The American Scientific Association held its annual meeting in Ann Arbor, Michigan, the last of August and early this month, with an attendance of some three hundred members from all over the land. Some useful and valuable discussion of fungi grape rot and like practical matters was had, and sundry papers on chemistry and geology were reported as of real scientific value.

The section on anthropology had a full attendance on Monday, August 31st, and listened to talks on stone axes, Indian names, ornaments in Ohio megaliths made of human skulls, etc., and at last came to topics that touched on the inner life and spiritual powers of man, which we find reported in the daily papers as follows:

## MIND READING.

"Prof. Chas. S. Minot, Boston, Mass., read two papers, the first of which, entitled 'The Number Habit,' gave the result of a large number of experiments with persons claiming to possess the so-called faculty of mind-reading. It was held that there is in reality no such thing as mind-reading. The second paper dealt with a similar subject, its title being, 'Are Contemporary Phantasms of the Dead to be Explained Partly as Folk-Lore?' The thought was that just as witch-lore was created in Salem by the imagination of persons who had been brought up to believe in witchcraft, so now-a-days most, if not all, stories of phantasms of the dead are the direct result of the common belief which obtains so generally as to amount to folk-lore."

We do not know the age of this learned professor, but if he lives on earth twenty years longer, he will be ashamed of his foolish blindness. Of psychological powers in us, and of the facts of spirit manifestation, this grave body has very little comprehension or knowledge, so far as can be judged by their reported doings. But we must be thankful for some information about fossil bugs, some help to save our grapes and keep off the fearful grasshopper plague. At present we must rest content with a curious story about ornaments made of skulls. When people outside of such scientific societies, and a glorious "saving remnant" inside (such men as Wallace, Crookes, Zöllner and Butelof), move on and up to higher light, these complacent dignitaries will be compelled to move, or stand as the laughing stock of the civilized world.

Science of this sort is really getting to be cheap and poor in the minds of many sensible people, who can see small choice between the blind bigotry of the creed-bound theologian and the concealed professor. Fairly posted on skull ornaments, ignorant touching the subtle powers of the immortal mind, of which the wonderful brain is the organ, with the skull for its mere casing and protection, is about where this scientific association stands.

## Pitiful Story of a Beautiful Young Woman Driven to Suicide.

Miss Laura H. Nourse who committed suicide in the Ohio River a short time ago, was regarded as a most estimable young lady, was a church member, but not receiving any answers to her prayers she became very despondent and skeptical. She left the following pitiable tale:

"Any one that believes in a merciful Savior, or a Savior who will help those who strive after right with their whole heart, is believing in a fraud. I have lived an upright life all my life, and I have given kindness and consideration to every one I ever knew, and I have been driven to despair by a succession of injustices and unkindnesses that have been undeserved. I believed in God and tried to brave it out. I suffered enough to kill ten people that had not the bravery of a lion. I fought against unkindness, standing up against it until I can stand no longer. I have no defense against lying and misrepresentation, and I defy the world to prove that I have ever done an immoral act of any kind. I have loved righteousness and all that was good with all my heart, yet I have been in the last few weeks insulted to my face with the insinuation that I was not a true woman. I have never been thought any other than right of and the love of it has brought me no good. I have never found that God kept me in the hour of trial; but still I have never dishonored him before man. But he has entirely forsaken me and left me no resource but self-destruction. Oh! terrible to love a supposed friend and Savior, and to find the one you believed to be almighty to save neither able or willing to do aught for you. Oh! terrible to love right and find that there is no power in heaven or earth that can bring any good to triumph over evil or help those who strive after righteousness. I pity any one who has any sense of right, for it is only those who can trample on every principle of honesty that can succeed in life. Those who care for self above everything else, and will trample upon everything and everybody that comes in their way will have a good time. As to the peace and love and joy that is promised to a Christian, it is a farce, and there is no such thing."

Henry Gordon of Detroit, Mich., writes: "I desire to call your attention to the wonderful mediumistic powers of Mr. A. L. Thompson of 164 Howard street, Detroit, Mich., who has recently let his power become known, and does some of the most wonderful things through writing and otherwise, that have ever been heard of or experienced by any of the profession. Any who are desirous of obtaining communication from their departed friends, or gaining any information in regard thereto, will do well to consult Mr. Thompson at their earliest convenience. Any communication to his address in Detroit would receive prompt attention, and at all times find him ready and willing to promote the good of the cause."

There have been over 187,565 cases of cholera in Spain, and 72,347 deaths.

## Water Finding.—Is it Electric?

The following article, from the Illinois Mirror, was called out by the reports of water-finding by Cyrus Fuller of Livonia, Michigan, one of our subscribers. Mr. Fuller has over 300 wells on his list, found by forked twigs bending over the springs beneath the ground, and no failures, as he says, save in three or four cases where rock was found and boring given up. The Mirror writer, J. M. Berry, says:

"To apply what we know of the nervous system, its susceptibility to the slightest electrical current, we know that water is one of the best conductors of this element. We have learned by observation and experiment that there are electrical currents passing from the earth to the atmosphere, and that these currents are formed in most instances in connection with these water veins through the earth, so that when a person susceptible to a slight electrical current approaches and passes over with a rod as suggested the electrical current causes the rod to twist. Some persons are so susceptible to this force they need no forked stick; others use but one rod. That these are electrical currents I have substantiated to my own mind by the lightning which passes from the electric cloud to the earth, always through these electric currents, and as often, perhaps, from these currents to the cloud. The safety of every building, hay or grain stack, depends upon its location away from these currents. If buildings are located upon them, they should be well rodged to the current of water or other electrical attraction over or near where they set. I could cite pages of instances which have come under my observation. One of my neighbors informed me that he had a hay stack struck and burned by lightning this fall; he had put his stack over the current of water which I had designated, two years ago. A small twig of a tree, standing thirty feet from my own house, was cut down by an electric stroke, the house escaping, the current upon which I dug and found a good supply of water passing directly under this tree. In watching for water I often ask if lightning has struck in the vicinity; twice on one farm it had struck fences. I was successful in finding the post down which the lightning passed into the ground. In both these instances I was not made aware that the lightning had struck, but was put to the test to see if I could locate a current near such a fence and down the side of the pasture. The location of the current, as the farmer stated, crossed the direction of the fence, and the very post, as he came to examine, where the lightning passed down. A strange coincidence this, if not the true philosophy."

"We have designated these as electric currents under the law of natural philosophy; they may be produced by the friction of running water and sand in the ground; or there may be other causes, not so well understood, which generate these currents, and here comes in consequence a fallacy by the water-witch. As near as I can estimate it proves to be water veins in nine cases out of ten. In this occasional failure the disbeliever denounces the whole thing as a humbug, even to that force acting upon the rods. A surveyor, trusting to his compass, is sometimes carried away from a true course by some cause, which perhaps he may not understand; and then again, in surveying as in water-witching, the electric currents are much stronger some days than others."

## GENERAL ITEMS.

The census of Dakota shows a population of over 400,000.

An octogenarian woman, sixty years of age, died in this city a few days ago, from starvation. She had money in the bank.

An Iowa Judge has decided that a man is in duty bound to tell his wife where he spends the evenings when he is away from home. This decision is all right to a certain extent, but suppose the man doesn't know.—Philadelphia Press.

Geo. H. Brooks arrived from the Chattanooga (Tenn.) camp meeting last Saturday. He was on his way to his home in Madison, Wis. He reports the camp there as in a prosperous condition. He lectures during October at Louisville, Ky.

Rev. Robert Laird Collier resembles Henry Irving so closely that, when in London, he was mistaken for the actor by intimate friends. Mr. Collier says that once a member of the Lyceum Theatre Company talked an hour with him about dramatic matters, supposing him to be his employer.

No medical man has ever been made a peer in England. They do not fulfill the conditions indispensable to ennoblement. A peer must be wholly disconnected with trade or the active practice of a profession, and only such persons as have ceased to be engaged in the exercise of a remunerative vocation can be ennobled.

If every soul, saint and sinner, in the Union were to go to the ports of the Great Lakes each could get to carry home a half bushel of grain. To put it in cold figures, there are 50,000,000 people in America, and stored for shipment 'twixt Duluth and Toledo are 25,000,000 bushels of wheat, corn and oats.

It is now thought that if Mrs. Grant gets \$50,000 from sales of Gen. Grant's book she will be doing well. The explanation of this reduction in the estimate is simple. All sorts of cheap publishing concerns are getting out "Lives of Grant," and these are panned off, in many instances, as the book written by the great soldier himself.

It is said that the laughing plant of China is so called because its seeds produce effects like those produced by laughing gas. The flowers are of a bright yellow, and the seed pods are soft and woolly, while the seeds resemble small black beans, and only two or three grow in a pod. The natives (Chinese) dry and pulverize them, and the powder, if taken in small doses, makes the soberest person behave like a circus clown or a madman, for he will dance, sing and laugh most boisterously and cut the most fantastic capers, and be in an uproariously ridiculous condition for about an hour. When the excitement ceases the exhausted exhibitor of these antics falls asleep, and when he awakes he has not the slightest remembrance of his frisky doings.



All the above are for sale by the Religious-Philosophical Publishing House, Chicago.



## Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

### The City of the Living.

In a long-vanished age, whose varied story  
No record has to-day,  
So long ago as to be grief and glory—  
There flourished, far away,  
In a broad realm whose beauty passed all measure,  
A city fair and wide,  
Wherein the dwellers lived in peace and pleasure,  
And never any died.  
Disease and pain and death, those stern marauders  
Which mark our world's fair face,  
Never encroached upon the pleasant borders  
Of that bright dwelling-place.  
No fear of parting and no dread of dying  
Could ever enter there;  
No mourning for the lost, no anguished crying,  
Made any face less fair.  
Without the city walls death reigned as ever,  
And graves rose side-by-side;  
Within, the dwellers laughed at his endeavor,  
And never any died.

Oh, happiest of all earth's favored places!  
Oh, bliss, to dwell therein—  
To live in the sweet light of loving faces,  
And to fear no grave between!

To feel no death-damp, gathering cold and colder,  
To dispute life's warm truth—  
To live on, never lonelier nor older,  
Radiant in deathless youth!

And, hurrying from the world's remotest quarters  
A tide of pilgrims flowed,  
Across broad plains and over mighty waters,  
To find that bliss above.

Where never death should come between and sever  
Them from their loved ones;  
Where they might meet and will, and live forever,  
Still holding heart to heart.

And so they lived in happiness and pleasure,  
And grew in power and pride,  
And did great deeds, and laid up stores of treasure,  
And never any died.

And many years rolled on, and saw them striving,  
With unattained breath;  
And other years still found and left them living,  
And gave no hope of death.

Yet listen, hapless soul, whom angels pity,  
Craving a boon like this,  
Mark how the dwellers in the wondrous city  
Grew weary of their bliss.

One and another, who had been concealing  
The pain of life's long thrall,  
Forsook their pleasant places and came stealing  
Outside the city wall.

Craving with wish that brooked no more denying,  
So long had it been crossed,  
The blessed possibility of dying—  
The treasure they had lost.

Daily the current of rest-seeking mortals  
Swelled to a broader tide,  
Till none were left within the city's portals,  
And graves grew green outside.

Would it be worth the having or the giving—  
The boon of endless breath?  
Ah, for the weariness that comes of living  
There is no cure but death!

Ours were indeed a fate deserving pity,  
Were that sweet rest denied,  
And few, methinks, would care to find the city  
Where never any died!

### BRITISH OFFICERS.

#### Cruelty in an Insane Asylum.

The New York *Mercury* gives the following account of the inhuman treatment of a patient in one of the asylums of that State. It is strange that such inhumanities can be practiced in this enlightened age. It appears from the report the writer is a young man born and reared in a northern city of New York. His physical health was weak and his parents sent him South. A journey there, however, made him worse, and fearing to die so far away from home he came North by sea. The sea voyage greatly benefited him, and when he reached home he felt that at least he was convalescent. But his relatives thought otherwise and sent him in charge of a friend to "visit and take advice" at a well-known asylum. The young man's friend had with him a letter from the young man's relatives, and armed with this as his sole authority he introduced the youth to the medical staff as a lunatic. The youth in question was informed that he would have an honest and careful examination by the physicians.

#### AS A FIRST STEP

to this examination he was left alone in an ante-room while his father's friend began a private consultation with one of the doctors. He was quite sane enough to know that he was being deceived, so he interrupted the conversation and insisted on taking part in it. He now stated his own case, admitted that he had been sick for some years and that he was entirely willing to submit to a proper examination. The result of this was that three other physicians were called in and the prospective patient submitted to a rigid cross-examination about his past, his habits, his family, and his friends. The physicians then asked him if he thought he had any enemies who were persecuting him. This is a question frequently asked in such cases and generally has the effect of starting the patient into a violent outburst. It had no such effect on this occasion, and he could recall no enemies and so far no persecution.

#### WHILE THE EXAMINATION

was going on one of the physicians was writing out "the case," and the patient, observing this, expressed a desire to see a document so nearly concerning himself. Of course he was refused, whereupon the young man showed a little indignation for the first time by offering to bet that he would find any number of "M.D.'s" who would sign certificates to put sane men into lunatic asylums. This clearly settled the case, for all the physicians but one left the room and the supervisor was sent for, who conducted the young man through various rooms, the doors of which were all locked immediately after he passed through them. He was then taken to a ward, where he found in his own words "his personality gone and himself nothing but an article," and all this should be remembered was accomplished, not by legal and medical certificates, but by a relative's letter and a few minutes' perfunctory examination.

Knowing that resistance was useless, he submitted, waited and watched. Having determined to use the utmost discretion in his behavior he occupied without punishment for several days, but at length committed the crime of talking at the dinner-table, for which he was transferred to another ward, occupied by pauper and dangerous lunatics only, where every accommodation was of the poorest.

#### VILTEST DESCRIPTION.

Here he made the acquaintance of a few patients who appeared to be the keepers' victims. One of them, a poor fellow in delicate health, who had once been an acrobat, was the special delight of the keepers. On the day of his arrival in the ward this broken down acrobat was dozing in a chair, and the keeper finding the time hang heavy on his own hands, ordered him to amuse those present with a few somersaults without touching the floor with his hands. This circus reminiscence was usually given three times a week, but it was somewhat varied by such acts of brutality as the following: A keeper, a huge, powerful fellow, amused himself with reading a newspaper for an hour or so, then arose, stretched himself, doubled up his arm and, observing that his muscles needed exercise, struck the retired acrobat a crushing blow across the face.

The poor wretch threw his arms over his head to protect himself from further violence, when the keeper caught him by the shoulders with both hands and threw him full length to the floor. Then he kicked him with his heavy boots, and as an extra elaborate treat, lifted him up bodily and threw him to the ground with all his might three times.

#### ONE UNLUCKY PATIENT

was once bold enough to complain of his treatment to the doctors. He had been terribly abused by the

keepers in presence of all the occupants of the ward, and as the physicians passed through before his witnesses and assailant he made his complaint. When he had done so the keepers took the doctors aside and said: "The poor fellow has had another fit and attack and tried to beat his great brains out with a chair. We had great trouble to get him out of bed." This occurred on Sunday morning, and after service in chapel the young man returned to the ward to find the unlucky patient groaning in agony and to hear not only from his own lips, but from those of the other patients, that after the physicians' departure the keeper had returned and given his victim a terrible pounding for having complained of his previous beating.

#### ANOTHER OF THE KEEPERS' VICTIMS

he describes as the most harmless man in the place, and it was the custom of the keepers to lock him in an iron cage and then amuse themselves by pounding him and kicking him as he lay on his back. On other occasions this new victim would be treated to a novel form of punishment and one which seemed to afford the keepers the most unbounded amusement. He would be ordered to march from one end of the ward to the other, while the keeper ran behind him and forced him to a high rate of speed by beating him over the head with a large bunch of heavy keys.

#### THE YOUNG MAN WAS SO CAUTIOUS

and observant of the whims and habits of the keepers that he received comparatively little corporal punishment, occasional knock-downs and blows not counting in such an experience. Indeed, by exhibiting an amount of shrewdness that might have been profitably employed outside a lunatic asylum, he contrived during the whole of his incarceration to make daily memoranda of his own treatment and that of the other patients. He heard that an investigating committee was to visit the asylum and he put himself in communication with its chairman and asked to be allowed to give evidence before the committee. The chairman promised to produce him as a witness, but the promise was not kept, and finding that the committee had finished their work in the asylum, the patient

#### IN DESPAIR GATHERED HIS MEMORANDA

together and asked one of the assistant physicians to show them to the superintendent of the asylum, not, however, before exhorting a promise that he should not be punished for his complaint. Whether in consequence of these complaints or for some other cause, he found himself restored to the first ward where the treatment was something better and where brutality was not an every-day occurrence. Shortly after this he was visited by a friend of his family, who promised that a writ of habeas corpus should be issued and his release secured. Three months, however, went by and he heard nothing of the writ and still was confined and treated as a lunatic.

Our patient now began to despair again, and especially as the keepers jeered at him and laughed at his boldness expressed hope of getting free. In the month of June he determined to do for himself what it appeared neither the law nor his friends cared to do for him. He made up

#### HIS MIND TO ESCAPE,

and on the morning of June 18, at 1:30 o'clock, after having worked his scheme during many nights, he broke the bars of iron outside his bed-room window, tied the bed clothes together by their means, let himself down to the ground and thus escaped from what with some truth he called a "hell upon earth." Without money or a coat to his back he flew from his prison, sleeping in the fields and feeding upon raw vegetables. But freedom consoled him for his privation. Four months after making his request through a lawyer, he received from the asylum his clothes and baggage, and he returned to his home with asylum labels that the fact of his having been a "lunatic" should be well advertised.

#### FURTHER AND FURTHER WEST

he went, then South again, but only to find fresh hardships at each halting place and to feel, justly or not, that more where he would the taint of the asylum clung to him still. From his present abode in Arkansas, he wrote his experiences to James B. Slikman, whose name had become familiar to him through the newspapers. His case is one of many and is such an example of the possible terrors to life through our lunacy laws that it deserves the fullest possible measure of publicity.

### A Seance with the Bangs Sisters.

To the Editor of the Religio-Philosophical Journal:

A seance was given by the Bangs Sisters, 22½ West 42nd Street, Sunday evening, August 23rd, and I attended the same. It was of more than ordinary interest. Six people were in the circle besides the two mediums. After entering the seance room the doors were all closed and sealed, and those present were invited to examine them and the articles in the room. I took particular pains to note the surroundings and the distance from the doors, tables and other articles. On a table was a pitcher of water but not a glass, and no water or any other drink. All joined hands, the lights were put out and in about five minutes a number of persons had hands touched them. A large cold hand was laid on my wrist, and at the same time I could feel the medium's warm hand on mine. The name Edward was spoken quite plainly, as I supposed by the spirit who claimed to be a brother of mine, and who was drowned, a fact not known by any other one in the circle.

I will note one more manifestation in particular, as I think it was fully equal, or better, than any manifestation of the kind that I ever witnessed at Mrs. Maude Lord's seances. I asked if the controlling influence could not show a spirit light. In a few moments a dim light began to appear near the floor, growing larger and brighter, and moving around in the circle, often touching the hands, and then around and around each other. It grew so luminous that we could almost see each other; the light seemed to emanate from the palm of a hand, as I could plainly see the fingers, the light shining beneath them. The hand came close to my face and grasped my hand and also my nose. I could see the fingers move, as they would open and close, and I could only see the four fingers. The hand moved from my face down to my hand, and the fingers rested thereon with the light between them.

A guitar was played and bells rung; a handkerchief was taken from one of the sitters and thoroughly wet with water and placed upon my head. Each one of the circle received good tests of the presence of their spirit friends, being touched by hand and names given. All seemed to be perfectly satisfied with the seance.

I consider the Bangs Sisters good mediums, and well worthy of the good name and reputation that they are winning. Their mediumship will compare with the best medium in the West for physical manifestations. Having had twenty-one years experience as an investigator and seancer, I can judge quite fairly of mediums and spirit manifestations.

Lake St., Chicago.

D. F. TERRY.

### A Horse that Prefers Music to Oats.

"There's a horse that would rather listen to music than eat," said a driver of a Brooklyn livery coach team, pointing to a bright-eyed Roman-nose bay nag. "The way I found it out is this: I feed my team at 4 o'clock in the afternoon to be ready for evening calls. Then I go home for half an hour for my own supper. Well, usually he would have his meal all eaten up clean when I got back; but once a week I would find his oats untouched, or that he had just begun to feed. It puzzled me for a number of weeks; but one day I happened to stay at the stable all of the afternoon, and then I found what was the matter. Our boss, who lives next door to the stable, has a disabled child, and one of the amusements he gives her is to have some of the Italian street musicians come and play under her window for twenty minutes or so, when the little girl throws a quarter. This makes them come very regularly. The afternoon I speak of they were there, and just as they struck up, that horse, whose stall is near the door, turned his head and seemed to listen so attentively as a person. One day the boss asked me why I didn't feed at the right time. I told him the musician had been around, and related what I had discovered. He seemed to doubt the story; so to prove it to him I took a harmonica from my pocket, and experiment I had often tried, and as the stable boy several lively tunes. The horse took his head out of the manger and kept it up with ears cocked and nostrils wide, until I stopped. 'Old Opera,' as we call him, has become a curiosity of the neighborhood, and has quite an audience whenever the band comes around."—New York Tribune.

### Seeing Through Bandages.

Dr. Kerner says of the Seeress of Prevorst, who for weeks at a time existed in the somnambulist state, that "she frequently had no feeling or consciousness of existence, except in the pit of her stomach. She seemed to be conscious of the position of her hands and feet; at these times she perceived everything with closed eyes, but she could not tell whether she saw the objects or felt them. If I, by passing, made her lift her eyelids, she saw nothing but me; her pupils were immovable, but she could not tell whether she saw or felt me."

Rev. Chauncey H. Townsend, from whose work I have freely quoted, a minister of the established church in England, in good standing, whilst temporarily residing in Antwerp, in 1836, was told by a friend of some extraordinary results of mesmerism, and he was induced to witness some of its phenomena. These were of such a character as to excite him in their investigation, which he steadily pursued for some years with such admirable sense and judgment, that not only is the record of his experiments and tests exceedingly interesting, but his views regarding mesmerism are deserving of the greatest attention. He was fortunate in being able to engage the assistance of a number of remarkably lucid subjects, among them a youth, whom he designates by the initials E. A., and of this person he thus speaks on page 255 of his *Facts in Mesmerism*. American edition.

"Having filled a couple of china eye-glasses with wadding, I, or some other person, held them firmly to the patient's closed eyes when in sleepwalking. This also made no difference in his visual perceptions. When the same eye-glasses had been applied to the patient's eyes, whilst he was in this state, he saw the light very plainly through them, and that they were so transparent that he could not conceive why we imagined they should prevent him from seeing."

"I have tried various methods of bandaging the patient's eyes; I have tied a broad and thick silk handkerchief over them, and then I have held down with my fingers or the palms of my hands the whole of the patient's face, so that he could not see. This method seems to me as perfect as any. It did not at all impede the sleepwalker's vision. In addition to this (the same result always ensuing) I have laid strips of wadding over the eyes before applying the handkerchief, and I have firmly secured every possible interference between it and the cheek with cotton. In the presence of Mr. Folio, strips of diachylum were added to all the apparatus, in order to fasten down the edges of the handkerchief to the cheek, but the sleepwalker saw as well as ever. On several occasions I bandaged his eyes, adding the cotton and the wadding before beginning to mesmerize him, when he assured me that he could not distinguish day from night. Then, having passed into sleepwalking, he has immediately given proofs of perfect vision, and perfect action, as that he enjoyed persons whose eyes are open and unbandaged, and on awaking (the bandage never having been stirred during the whole period of his sleepwalking) he has found himself in perfect darkness. The transition was marked. One moment, drawn by the strong attraction of my presence, he was following me about the room, through intricacies of chairs and tables, with perfect ease, and he was standing helpless, not daring to go near me, and it called for an unbroken voice to utter a word, and he was unable to move except with a groping hesitation of a blindfold person.... The striking proofs of vision that the patient gave, when properly bandaged, were that he read in books, and distinguished cards, their color, suit, etc., often playing with me at various games upon them. I remarked that in sleepwalking he was quite as alert at the game of dominoes, which I have almost in vain tried to get him to play in his waking state. It will be allowed that for a person even bandaged in a slowly manner, to perceive at a glance the combinations on the board would be no easy matter, yet this he did with rapidity, completely bandaged as he was."

"I threw over the patient's head two thick and large towels, which covered him from front down to the knees. Through these he read, holding the book at an angle with his forehead, and he distinguished cards with perfect accuracy. This kind of experiment was occasionally varied. Sometimes the sleepwalker has been bandaged, and in addition to this a towel has been thrown over his head, but the result was equally satisfactory. This power, however, seemed to have its limits. The addition of a third towel greatly impaired the patient's vision, yet even then he was distinguished cards, and on occasion a visitor, instead of covering up the patient's eyes, enveloped the object to be seen in the folds of a napkin. The experimenter, in order if possible to mislead myself, the sleepwalker, and all who were present, gave us to understand that he had placed one card only in the napkin (he performed the operation with his back turned), but the patient was not deceived. He perceived the card, and he distinguished it, but even this perplexity elicited a curious proof that he saw not only through the triple folds of the napkin, but through the back of one of the cards. He said: 'There seems to me to be five, but the points are not of the same colors.' 'Oh,' he exclaimed, after a pause; how could I be so stupid, there are two cards. One is the ace of hearts, the other the four of clubs. He was perfectly right. The face of the card had its face uppermost, the ace was laid out, and in order to form a five the sleepwalker must have seen the ace underneath the other card."—Dr. Crocwell in *Primitive Christianity and Modern Spiritualism*.

### That Remarkable Premotion.

To the Editor of the Religio-Philosophical Journal:

In April of last year the JOURNAL published a remarkable premonition which came to Thomas, Lord Lyttleton, by means of an apparition. He was apparently in perfect health at the time, but his death occurred, as predicted, in just three days. I have recently come across the counterpart of that narrative, both of which seem to be well authenticated. As I will be the account from a clergyman who received it from one of the gentlemen who had been invited to dine with him on the day of his death (probably to rid himself of those unwelcome thoughts). It is as follows:

"Lord Lyttleton was to have paid Mr. Andrews of Dartford, Eng., a visit on the very day which the spectre prescribed as his last, and to have slept at his house; but on account of the alarm which the impression of the ghost had made on his lordship, it was put off without any intimation to Mr. Andrews of his lordship's intention. In consequence of this, Mr. Andrews expected his lordship on the day he promised, but finding he did not come, and not able to imagine the reason of it, he retired to rest somewhat before twelve. He had not been long lying down, when the curtains at the foot of the bed were drawn, and he saw his lordship standing before him, in a large figured morning robe, which always remained in the house for his lordship's use. Mr. Andrews, conceiving that his lordship had arrived after he had retired, as he had so positively expected him that day, said to him: 'My lord, you are at some of your tricks; go to your bed, or I will throw something at you.' The answer he returned was: 'It is all over with me, Andrews, and I instantly disappeared.' As there was a large clothes press at the foot of the bed, he conceived his lordship had got into it, and rose to see; but he did not find him there. He next examined the night-bolt on the door, and found it fast; and he saw by the candle he had not been long to bed, or he might otherwise have conceived it a dream. He rung the bell, and inquired of his servants where Lord Lyttleton was. They said they had not seen him."

"The night-gown was next sought for, and found in its usual place. Mr. Andrews knew nothing of his lordship's death till next day, when letters from London announced it to have taken place exactly at twelve o'clock the night before. As must naturally be supposed, the circumstance, and the loss of his lordship, were a great surprise on the mind of Mr. Andrews, and affected him for some months after, as he is positive to his being awake at the time it happened, and of the appearance of the phantom. Mr. Andrews is a man of strong mind, stored with the most elegant accomplishments which literature, a refined education, and a good understanding, could give; his character, as a man of honor and of truth, has never been impeached; his illustrious circumstances placed him above the petty cares or petty necessities of a chequered life, therefore we can have no reason to suspect Mr. Andrews of telling anything but what he really saw. But this I solemnly protest: he mentioned the occurrence to me at his own table, in his own house, and in the presence of Mr. Topham."

Lord Lyttleton died Nov. 27th, 1799.

JAMES B. SLIKMAN.

New York City, Aug. 27, 1885.

The crematory at Mount Oliver, N. J., with its two furnaces or retorts, will be in operation by Oct. 1. Already more than forty bodies have been stored in vaults awaiting incineration.

### The "Savior of the World"

To the Editor of the Religio-Philosophical Journal:

I never lay up any thing against the "devils" for failing to deliver my quail tracks, as it is not easy for me to do it myself after they get "cold"; but there is one word in my letter in relation to Miss Owens' article which I deem it a wrong to let pass, as most people would think that a "spirit brave" was an Indian spirit. The word brave does not belong there.

If all were in perfect agreement as to what constitutes the truth, there would be nothing to stimulate and encourage the intellectual activity of the human mind. Even the horrid doctrines of old Calvin have done a world of good in this direction. We should all be willing to agree to disagree, and to give to each other the same liberty the Creator gives to all.

Now, while I utterly deny and repudiate the whole Christian scheme of salvation, I can see more or less of the spirit of truth in it, but the orthodox will not accept my interpretation, nor will the narrow-minded Spiritualists; neither do I affirm that tomorrow I will believe the same as to-day. Fools alone have fixed beliefs.

There are three things which the universal common sense of mankind has so strongly stamped as to make them essentially as fixed laws and facts necessary to the highest human happiness:

1. The Golden Rule, which makes man's own selfishness his infallible judge and guide.

2. The adoration or worship of some spirit, cause or being.

3. The love of the good, true and pure incarnated in humanity, which makes it divine and is really the highest worship of God.

Now on this platform I cannot see any reason why the belief or non-belief in the immaculate conception need hinder or prevent all persons from attaining to the highest and best spiritual development they are capable of; therefore, if my sister finds any comfort in believing that which I think is a myth, what harm is done? She may find help in believing the gospel story of the cross, etc., while I find more in believing that the real origin of the idea that "without a cross and the shedding of blood there could be no salvation," or rather human life to be saved, was from the ancient Phallic worship, which is a natural truth, though sadly out of place as presented in the gospel story.

I find in the old Bible three different Christs, all mixed up by priestly fools in the dark ages, so as to often make the truth appear to be a lie, and vice versa.

1. The Christ or Messiah, Logos or word of the old prophets, which was to be incarnated in the hearts and lives of mankind as the divine law of love. The Egyptian Orus or Horus, the Good Mind, embodied about the same idea. This Messiah was not a person, or rather was not to be limited to any one person, and the prophecies thereof have never yet been fulfilled, but are being so, through and by science, and true Spiritualism as the opened windows of the heavens.

2. The man Jesus as a type of true manhood is certain to follow and come to every man who truly lives the laws of love, either in the flesh or out of it.

3. A false Christ, the worthy son of the old Egyptian god, who got mad, repented and laughed at the carnality of the wicked, etc.

1. The Christ who uttered all the diabolical sayings attributed to Jesus in the New Testament, and which are so entirely contradictory to his life and teachings that they may be picked out as easily as cockles from wheat. I will only name two: The passage where he is made to say to sinners, "Depart ye cursed into everlasting torments," and where he made a diabolical monster out of the Creator in saying that those who had committed sin could never be forgiven on earth or in heaven, and without explaining what this awful sin is. The idea that the All-Father had left his children for 4,000 or 400,000 years, to go to blind into this eternal hell and then to send his son to make confusion worse confounded, is positive proof that the father of this false Christ was cut out for an A. N. C. Calvinist devil.

Sardaria thinks that Paul was the anti-Christ, but I do not believe it. To my mind the evidence favors Gerald Massey's view, that Paul preached the Messiah No. 1, and never knew any personal Jesus or Christ; but that the Catholics, while they kept his writings concealed from the public for one hundred years, changed them by forgeries and interpolations to make them fit into their scheme to ensnare the reason and conscience of mankind.

2. The man Jesus, who was the real father of the present mad up New Testament, were inspired by a false God or Christ in the Spirit-world. Whether this be so or not, all history teaches us that some god, man or devil, inspired them to commit every crime against the lives, property and liberties of mankind and to write their history in blood for 1,600 years, and all in the name of God, and for the glory of this same false and bloody Christ.

It is this Christ, the son of an angry God, that Spiritualists are fully justified in rejecting with scorn and contempt, together with all the phenomenal and false doctrines formulated thereon; but the Messiah as a divine truth or principle, or as embodied in the good man called Jesus, whether he was ever a person or not, cannot hurt any one to believe in, and to live his life; nor can it be hurtful to believe that this pure manifestation or incarnation of the divine love may have during 1,600 years so grown into the power of the All-Love and Wisdom, as now to be competent to have and to exercise the spiritual control of our earth and its heavens, as the very God thereof. I for one am quite willing to admit this to be the case, and I can see why he should hold such a position, and the effects of the false doctrines put forth in his name are overcome for good.

Amherst, Va.

W. M. EVANS.

### SAM JONISISM.

#### Rough-Hewn Epigrams from Sermons of the Bantankerous Revivalist.

A good man is like a city set upon a hill, you can't hide him.

If you want to know what your neighbors think of you disguise yourself and go among them.

How many men in this congregation are paying the rent for women who are not their wives?

Preachers know a good deal more about their flocks than they dare tell. It might endanger their salaries.

A pretty woman has ruined more than one church. You needn't turn up your nose at God, for he knows you.

Whatever a man soweth he shall reap. It is true both in the Bible and the almanac, whether God said it or not.

Some of you men have sowed enough seed to damn the world.

If you sow whisky you reap drunkards. Grocery stores with barroom attachments are moral hell holes.

Your daughter may be beautiful and lovely, but first thing you know the devil may pack off a drunkard son-in-law on you.

A man who gets drunk will steal if he is not too much afraid of the jail.

A man who would swear before his children is a brute.

The gambler is invariably the son of a Christian family. Why is this?

Show me the man who was a soldier in the late war who says he didn't steal and I will show you a liar.

This three-mile-an-hour lick in religion ain't no good.

Look at the string headed for the theatre. The devil has a sister round her neck, but she don't know it.

Bring me a corpse and a coffin, and I will be glorified; flowers, and I will smile.

'T'd rather be stown down than a town liar. The truth flows from a good man like molasses from a jug.

Tell the truth, though you die in a poorhouse. There's a merchant in this town who tells the truth, but he's mighty lonesome.

A horse trader lies by keeping his mouth shut. There are Christians in this church who are kind to everybody else's wives, but mean to their own.—New York World.

### Notes and Extracts on Miscellaneous Subjects.

Light blue eyes are the oddity in a pure-blooded Louisville negress.

Rhode Island retains the greatest density of population of all the States.

According to tradition, famines occur in Japan every forty or fifty years.

Electrical headlights are now on the locomotive of a Western railroad.

Purple asters are the "star" flowers in fact as well as in name, just now.

The Possum Tots and the Cotton Eyes are signal base ball clubs at Toocoo, Ga.

Robert Browning again thinks of visiting this country, although he is seventy-three.

The smallest salary a minister in the Presbyterian Church of Australia is permitted to receive is \$1,500.

Montreal is to have a botanic garden seventy-five acres in extent in the beautiful park on Mount Royal.

It is said the culture of pineapples in Florida will soon be of more importance than the culture of oranges.

A Methodist conference in Georgia has forbidden church members in its jurisdiction to attend base ball matches.

An inch a day for thirty-eight days is the rate which a Barnes County, D. T., farmer claims one of his fields of barley grew.

There are said to be 12,000,000 acres of uncultivated land in the State of New York, of which 5,000,000 are covered with forests.

General Grant's only vote cast for President previous to the war was for James Buchanan, the Democratic nominee in 1856.

Within a week after publishing a book on the perils of Alpine climbing, a Vienna lawyer fell down a glacier and was killed.

Irregular eating at restaurants is becoming a fruitful source of dyspepsia in our cities, according to an eminent writer on hygiene.

Six thousand letters of Peter the Great have remained under suppression. The Emperor of Russia now permits the publication of a selection.

The newest thing in musical instruments is a "double string violin," by which, it is claimed a tone is produced equal to two ordinary instruments.



## BY HERTHA BAKER.

Figs sell in Georgia at two and a half cents per dozen.

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Price, 50 cents. Postage free.  
For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.



MORE CURIOSITIES AT THE LAKE.

Three trains, drawing in all twenty-seven cars, took the curious public all the way from Franklin County to the Connecticut sea-shore, over the New Haven Road, to Lake Pleasant last Sunday. A large assembly, of course, filled the grove, trains coming crowded from all directions. Most of the visitors came for a day of recreation purely and simply. They enjoyed the fine music of the band and the freedom which a day of out-door life always brings to one unaccustomed to it. Some of those who came for curiosity went about patronizing the many alleged clairvoyants and mediums indiscriminately, and among these there are many frauds and humbugs. To protect the public from these the officers of the Society which controls the grounds should contrive some plan of espionage, detection and final deprivation of camp privileges, for those who are unworthy. A State detective could be employed here with excellent results and the Association should attend to this matter another season if it wishes to attract the respectable public to the grounds. We speak of it because we saw two men at the Lake this week whose presence there openly proclaimed their vicious errand. Their consorts, found at the grounds, in at least one instance, were appropriate company for them evidently. The Association have the remedy in their own hands, and if Dr. Beals, the President, is the man we take him to be, there will be no cause for complaint another season.

The various mediums, clairvoyants, etc., offer their services to visitors this year at lower prices than formerly, ranging all the way from two dollars to twenty-five cents. In one humble little cottage sits a lady whose right arm is paralyzed, her hand being doubled up, but who sets a guitar strumming in the light, to any tune you may ask for, mentally, without even touching it. The lady is poor and needy, and twenty-five cents invested in seeing this remarkable performance is better spent than that in most directions on the grounds.

Dr. J. V. Mansfield, the letter-writing medium from New York, a venerable, handsome and graceful-looking gentleman, asks you to write the name of the party with whom you wish to communicate, with a question and your name, on a long sheet of paper, which leaves room enough, after folding up the part containing the question, to write the answer. After what you have written has been doubled up several times it is pasted together with mullage, and Mr. Mansfield, taking hold of it with one hand and you with the other, endeavors to get your personal magnetism out of it, and thereby the name of the person with whom you wish to communicate. If he does not succeed he grasps your other hand, and feeling of it, from the finger-tips downward, judges, he says, according to the distance which the impression comes to him, from the ends of the fingers toward the arm, whether it is a blood-relation, and if such, of what nearness. A gentleman from Norwich, Conn., with whom our reporter made an acquaintance, on the grounds, showed the answer to a question he had asked of an old friend of his who he said had "passed away" some time ago. The man to whom our reporter was talking was an engineer, and the alleged communication was from his old friend. He asked a question, to which the answer was: "Yes, as true, Fitch, as that the sun rises and sets, and as Jo Breed was Mayor of your city," etc. The engineer did not know whether such a man as "Jo Breed" ever was Mayor of his city (Norwich), but he said he would find out when he went back, and let the *Journal* know by letter. The communication throughout (of which we only give the above clause), was of a peculiar wording, and the gentleman said sounded "just like" his old friend. But a most material and important peculiarity was the fact that, as the gentleman said and proved, was that, in writing his question he addressed his deceased friend as "Daniel Stoddard," whereas in closing the answer, the medium, Mansfield, signed the name "Daniel Stoddard," with an accent mark or little d over the first d. If he had any doubt whatever about the genuineness of the message, the gentleman assured the reporter, that signature would settle his doubts, for, said he, "Daniel always wrote his last name with two d's only, and I had forgotten that when I wrote."

Here is a sample of one of the messages written through the alleged mediumship of Mr. Mansfield:

"Heaven bless you, my grandson — why, have you thought of me among the many dear ones who preceded me and came since my departure to this land of souls? O! my grandson, could you see me and other dear ones as we hover near you from time to time. You would not think your grandpa so far from you—but of that no more at this time."

"But to your question. 'What is Spirit-life?' Spirit-life is a life of individuality or conscious life beyond that of mortal life. It is the God part of what is termed mortal life—the thinking part—the part that loves, in fact it is all that ever was, that is or can be, of anything that has intelligence. It is that part, my grandson, that you will recognize as grandpa or any other one of yours now living or those that have passed within the veil. O, my grandson, could you see me, or my surroundings, you would say, Enough, enough, let me go and be with dear ones gone before. Let this assure you, my grandson, that death of the body does not end all, but rather that the step termed death is but one in the grand scale of endless progression; so then, my grandson, what you do, do it with a reference to meeting it here. Your grand-mother

Now this is not a very bad doctrine, for Spiritualism.

Our reporter had himself sitting with Dr. Slade, this week, to satisfy himself more fully regarding the reality of the phenomena he had before witnessed, and understood that the doctor would give Northampton people an opportunity before long to witness the peculiar manifestations. Some strange physical phenomena were witnessed at our reporter's second sitting. His own chair, while he occupied it, was pushed violently backwards from the table, about ten inches, the slate was snatched, as at the previous séance from Dr. Slade's hands, and reappeared on the other side of the table, four feet away, and another slate was snatched under the table and a hole broken through the middle, as though a bullet had been fired at it. Looking under the table we could discover no projecting object which could make such a hole. Further directions were given as to the amelioration of the reporter's deafness, and one of the messages was given on the reporter's closed slates while he held them on the floor under his feet, for about the space of thirty seconds. Finally the reporter asked the privilege of trying one of Prof. Zoellner's experiments, as described in his work, "Transcendental Physics." The Dr. rather demurred at this, saying he had not tried it since returning to this country, and he doubted if it

could be done. He, however, held a slate with a pencil partly under the table, about five seconds, and took it out with the words thereon written. "We will try." The reporter then took two clean slates, placed one on the top of the table-leaf, at the corner, with its edge even with the table-edge, and another slate under the table-leaf close to the edge, in the same manner. Under the slate on top had been placed a short piece of pencil, and the object was to see if writing could be obtained under the slate, on which there was no pencil. Dr. Slade grasped both slates and evidently held them firmly against his side of the table-corner and the reporter did the same on his side. Scratchings were heard, and in less than a minute both slates were removed. Writing was found on the slate under the table-leaf, while under the slate on top was found the pencil placed there. The message read: "We cannot do more now. Let this be proof." Comment would seem to be needless. If the reporter ever had his senses actually awake he thinks he did then.

Dr. Slade expressed his surprise at the success of the experiment, and Mr. Simmons, his agent, told us afterward that he was more surprised at his allowing the trial, as he seldom consented to experiments of any kind with strangers. If they could not be convinced by the simpler phenomena, they would not be though an angel from heaven appeared, he said.—*New Hampshire County Journal.*

Universalism and Spiritualism.

A COMMUNICATION FROM A UNIVERSALIST MINISTER.

To the Editor of the Religio-Philosophical Journal:

Having been a firm believer in Universalism for about thirty years, and also in modern spirit manifestation for ten years of that time, I venture to offer a few thoughts to the readers of the *JOURNAL* on the harmony of these beliefs, and the strange discord between the believers. Universalism embraces the Bible doctrine of spiritual intercourse with, and communication from, the immortal world, and no one that I know of who has compared that account with the modern phenomena of spirit manifestation has ever denied their identity. Very many Universalists, no doubt, including ministers of the denomination, have never made a special investigation of the subject, as in my own case for nearly twenty years, and fifteen in the ministry, and have offered serious doubts in the matter of identity, but my first statement is none the less true. Of course, it should be understood that I refer strictly to the fact of spirit manifestation, and not to the fact that has grown out of it. One is a tangible reality, the other a theory of men.

And why does not the Universalist denomination accept this fact? We all agree that the doctrine of immortality is the basis of the Christian religion, and therefore the evidence of a future life the most important factor in theology. The reappearance of our own acquaintances, relatives and friends, is more substantial proof of that life than any ancient history, either sacred or profane, and there is no use of disguising the fact. Is it the conflicting theories advanced by Spiritualists which cause such ignoring of the fact of spiritual phenomena? If so, the Universalist church may as well ignore religion and dissolve itself as a Christian sect, for the great majority of the doctrines of the churches are diametrically opposed to Universalism, whereas the theories in Spiritualism are mainly in harmony with it. Let us see, the doctrine of the plenary inspiration of the Bible, the Trinity, the fall of man, the vicarious atonement, endless punishment, and above all, the narrow and selfish incentive to virtue which underlies the whole superstructure of the orthodox churches, viz., doing right here in order to escape an endless hell and gain heaven in the world to come; still worse, if possible, the uncertainty of rewards and punishment embraced in the doctrine that death-bed sin removes the possibility of reward for any good done, and death-bed repentance all punishment for sin committed in this life—all this conflicts with Universalism, and it was a revolt in religious thought from these superstitions that forced the Universalist church into being, and which still, in great part, keeps it in existence.

And how is it in regard to Spiritualism? Not only as a body, but individually, the Spiritualists are with the Universalists in rejecting all these theological absurdities, and laboring for their overthrow. "But," says one, "many of the Spiritualists are infidel to the Bible." Well, supposing they are? It is nevertheless true that a far greater proportion of professed Christians are infidel to Universalism. And why not reject Christianity first? But let us examine this point a little further. The Spiritualists are agreed with themselves in the belief that there is more or less in the Bible, as well as in many other books, that give a very reasonable and satisfactory representation of the character of God, of the interest, duty and destination of mankind. The first article in the Universalist Confession of Faith reads: "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, of the interest, duty and final destination of mankind." The only question here is as to the comparative proportion of the Bible which is regarded as holy scripture by the Universalists, and good by the Spiritualists.

It is certain that the phrase, "Holy Scriptures of the Old and New Testaments," in the Confession, was not intended to convey the impression that the whole Bible is Holy Scripture, but that each believer should have the liberty of judging for himself in the matter. All Spiritualists agree that what they regard as good in the Bible, is "Holy Scripture." It is equally certain that very many of them believe that there is very much good in it, for it contains a greater number of texts in proof of spirit manifestations than can be found in support of any one doctrine ever held by either of all the churches combined. They also believe in, and advocate the principles of, Christ's religion.

The second article of the Universalist Confession contains a statement in relation to God, Jesus Christ, the Holy Ghost, and the destiny of mankind, each item of which is accepted to a far greater degree by Spiritualists than by the evangelical churches; and the third and last article which refers to the divine law governing right and wrong, and the duty of men, is unanimously accepted by Spiritualists, and quite as generally rejected by Christians. If, then, it is the object of the Universalist denomination to fellowship and serve the principle of right, rather than popular religious sentiment and their own sect, it is marvellously strange that it should disregard its nearest friends, and fellowship its enemies.

But, alas! it may be said by another: "The orthodox Christians, though in opposition to us in doctrine, unite with us in accepting Christianity and the Bible as their rule and guide to faith, while the Spiritualists profess

to be guided by moral philosophy and religious science as well, and attach as much or more importance to the teachings from the Spirit-world of to-day, as they do from the Bible; and should we acknowledge the modern spiritual phenomena to be a fact, and fellowship its adherents, we would lose our own fellowship with all the other Christian sects, and could reach them no longer with our influence."

Well—yes, I see; but I was not aware that the orthodox Christians had ever acknowledged your right to the Christian name, while the Spiritualists do. Your case reminds me of the position a very good man was placed in several hundred years ago. He was a Jew by birth, and also by faith; but as he held far more consistent views of their religion than they did themselves, he was dis-fellowshipped by them. They were a very bigoted set of religionists, and because he undertook to influence them with his better principles, they crucified him; but after he was killed, seeing how unavailing his efforts had been with the Jews, he reappeared unto the few disciples he had, and commanded them to go into all the world and preach the Gospel, and they turned to the Gentiles. It is a common saying that "history repeats itself," and is it not possible that it is doing so now in your case? Your religion is far more like Christ's than that of evangelical Christianity, and had you not better turn to the Gentiles also?

A suggestion or two more to the Universalists: Those among you who secretly enjoy the blessed thought that the spirits are returning, as of old, to cheer and to instruct their dear ones on earth on the beauties of a pure life here and hereafter—and I don't not that you constitute the majority of the Church—be true to yourselves, and to your fellowmen by as open a profession of the same, as of any other branch of your religious faith, and you need not fear the results of your influence. Jesus your guide, commands you to let your light shine and not put it under a bushel.

You who doubt or disbelieve, I would earnestly advise to "search the Scriptures," first, in the Bible, and then in the choice books which treat on modern Spiritualism. Compare the two with unprejudiced minds, and if you find the spirit intercourse of to-day as clearly demonstrated as that of ancient times is in the Bible, then your duty is clear. You will not be required to believe every spirit, but to "try the spirits whether they are of God" (1 John, 4: 1). Remember also that "the manifestation of the spirit is like to every man to profit withal" (1 Cor., 12: 7), and after you have thoroughly investigated the subject, your bounden duty, as Bible Christians, is to hold fast that which is good.

Far am I from inviting you to embrace all the theories advanced by those who believe in spirit intercourse, but to "prove all things, and hold fast that which is good" (1 Cor., 5: 21). Neither do I offer you my thoughts for the interest of, or in behalf of uniting, these sects, but rather for the union of truth in them both. If, however, the interest of your Church, as such, is a matter of consideration in keeping you from searching for new truth, allow me to suggest, with all kindness, that there is but one alternative for it. It must move onward. If the Universalist Church stands still a little longer, situated as it is between the sectarian and vastly superior power of the Evangelicals, and the struggling masses for improved thought and new truths, its life-blood will be absorbed and its empty form will be left in the shadowy past.

Now, a few words to the Spiritualists in my next. As I am also a believer in the spiritual phenomena, it is presumable I shall show an equal, and I trust no greater, leniency toward them than I have toward the Universalists in my remarks.

Delphos, Kansas. FLETCHER WILSON.

NOTES FROM ONSET.

To the Editor of the Religio-Philosophical Journal:

The supplementary meeting at this place has been fully attended by appreciative audiences. Excursion trains having been run through the entire month, the people have been afforded a rare opportunity to listen to some of the best lectures of the season. Mr. Samuel Watson's lectures on Sunday, August 23rd, were listened to with an attention very seldom, if ever, before witnessed at a grove meeting. All seemed determined to hear every sentence the ex-Methodist Bishop had to offer. To listen to the facts of a Bible Spiritualism as they had developed themselves to the mind of Mr. Watson during his seventy-three years of earthly pilgrimage, so carefully expressed in unmistakable language, afforded each one an intellectual feast.

As he stepped forward after President Crockett had introduced him to the assembly, he seemed to be looking over the people and taking in the situation of things. Then turning to the President he said: "Mr. President, you and I, sir, stand, as it were, between two generations, and it is well for us to take thought how we shall act our part. I am nothing, sir, but an old ex-minister. I have, no doubt, inculcated a great deal of error, but I am thankful to have a little time spared to me, in which I may make some amends for errors taught."

A synopsis of these two lectures would be taking too much space at this time. The reader who has heard the facts of Spiritualism, as portrayed by this venerable man, must remember them, and those that have not listened to him, will do well not to let the first opportunity to hear him pass. There is but one thought that I shall repeat, and that is in reference to materializing séances. Referring to that wonderful séance on the Mount of Transfiguration, he said that Jesus could only find three out of the twelve disciples that he could trust with him on that occasion; and he wished that as much care could be exercised in the séance rooms of to-day, for, said he, "I have long since come to the conclusion, that all general séances, where Tom, Dick, and Harry can go by paying a stipulated admission fee, are detrimental to good results and the well-being of Spiritualism."

In looking over my notes of the lectures, there are so many good words said that I trust I shall be pardoned for adding one more thought. In reference to vicarious atonement and forgiveness of sin, the speaker said: "There is an awful responsibility resting upon the pulpit touching an instantaneous conversion. I do not believe in it. This plane is the place for preparation for the Spirit-world. Many persons passing to the next life cannot and do not leave the earth, because they are not fitted for any other sphere. We shall go to the place that we are fitted for, and nowhere else. Job said, 'though worms devour my body, yet in my flesh shall I see God.' The new version reads better; therein it says: 'Out of my flesh shall I see God.' I say to you, church members, if any there are here, get out of the idea of going to God. Prepare to meet yourselves. You will find enough to answer for to your own con-

science—the God within you. Why, my friends, God don't reward or punish anybody. You make your own condition and must abide the consequences. Paul says, work out your own salvation. There are the grandest possibilities before every living soul. Live right, and when you pass to spirit life, you will enter the place you have fitted yourself for, and be prepared to pass on to higher and yet higher possibilities."

During the past week, the one great topic has been the illumination for Saturday evening, the 29th, which passed off very pleasantly in one of the most perfect evenings for an occasion of this kind; no moon, but clear and still, and a crowd of people to witness the display.

Wednesday, August 26th, J. J. Morse, of England, spoke in the Temple to a good audience, taking for his subject, "The Influence of Spiritualism upon Literature, Science and Religion, for the last fifty years."

Sunday, August 30, was the closing day of the supplementary meetings. J. J. Morse, of England, was the speaker. Morning session, 10:30. Mr. J. W. Mahony opened the exercises by reciting "Lady Clara Vere de Vere" by Tenneyson. J. J. Morse took for his subject "What is the Science of Prayer," making special reference to the three Theological kinds of prayer to a personality for intercession: "Prayer Religious," "Prayer Personal," and "Prayer National," showing that they had been answered by man's contrivance, in the ax, the thumb screw, the gibbet, the dungeon, the halter and the stake, all of them the devices of man, in Spain, France and England, and used by the Holy Catholic Church.

At 2:30 P. M., the Temple was filled to listen to the closing lecture for the season of 1885. Mr. Morse took for his subject, "Modern Spiritualism—A Criticism and a Challenge." The argument assumed that modern Spiritualism was a demonstrated fact, and challenged science and materialism to disprove the statement.

Sunday evening, August 30th, we enjoyed another of those pleasant and instructive social gatherings at Old Pan Cottage. Among those present were Mr. and Mrs. W. D. Crockett, Mr. and Mrs. J. J. Morse and daughter, Mr. and Mrs. E. Gerry Brown, Mr. and Mrs. Atkins, Mr. and Mrs. McGill, Mr. J. W. Mahony (of England), Mrs. Susan King, Miss Mattie H. Chamberlain and Mr. and Mrs. W. W. Currier. The evening had been set down as the hour for questions and answers by the controls of Mr. Morse. I report only three questions and answers:

Ques.—Can the primates of spirit be determined?

Ans.—In short, only as we can observe its manifestation. We cannot analyze infinity or ourselves, therefore we can only judge of spirit by its manifestations, as we comprehend them.

Ques.—Can spirit materialize so that the natural eye can behold the effect?

Ans.—To a limited degree, under correct conditions it can be done; yet for better effect, we would counsel a perfect harmony between the medium and the sitters or investigators, in which case much better results can only be obtained.

Ques.—Can fabrics be materialized by the spirit that will remain intact for any considerable number of days?

Ans.—We emphatically say, No! It will pass away with the touch of the hand.

The steam street railway has conquered the people of Onset and the visitors wonder that it was not built before; even some of those old fogies begin to talk less and some of them have condescended to ride on it.

Camp meeting over, cottage building will now come to the front, and the sound of the saw and hammer will again ring through the grove.

The end men of the show business are leaving with their charges, to find more fruitful ground where they can scope in one and two dollars a head for a chance to be tucked away in some dark corner of a dark room, where by making a solemn promise to remain perfectly quiet until the meeting is dismissed, they can be permitted to look into the absence of light, and try and see if it is possible for them to behold anything but a tricky materializing medium.

More circles formed for honest investigation and less developing circles formed for the almighty dollars, is what will give the people a better understanding of spiritual phenomena, and rid the country of a gang of unprincipled charlatans.

A home circle right in your own family is the very place to learn the solid facts of true Spiritualism. This has been my experience, and I believe it will be the experience of every family that will establish a circle and maintain it in their own home. Readers, save your money, and time also, and not run after every advertised spiritual show and medium that are traveling the country over for the sole purpose of getting your money. The Spirit-world is ready to help you right in your own home; give it a chance. Do not get discouraged with a few failures. Spiritualism is worth working for. You can rest assured of one thing, if Spiritualism is not a fact, then good by immortality. The happiest hours of my life have been in the séance room in my own family, in the little company of three, self, wife and daughter, holding communion with the loved ones gone before. I tell you, reader, here is the place to arrive at bottom facts in Spiritualism. One hour under these conditions is worth months of time spent in visiting the general séance rooms of the present day. I would say, let them alone. Establish a home circle and work out your own salvation! In your own home you know just what is being done, and what part you are taking in the manifestation.

Onset, Mass., Sept. 4. W. W. CURRIER.

Mitchell, D. T., with a population of 3,000, has 23 lawyers.

Mr. Joseph Reynolds Seen in Indianapolis at the Time of His Death in Washington City.

Mr. Joseph Reynolds, whose death occurred last month in Washington City, where he lived since 1810, was the father of Mr. Alfred C. Reynolds, commission merchant at 107 South Main street. The latter yesterday received a letter from his mother giving an account of her husband's death, and enclosing the following letter from Mr. Joseph F. Brown of Indianapolis, an old friend and former business partner of her husband:

"CLERK'S OFFICE, MARION CO., INDIANAPOLIS, July 28, 1885.—Mrs. Reynolds—MY DEAR MAM: My wife has been trying to write to you ever since we heard of Mr. Reynolds' death, but she is so crippled with rheumatism in her hands that she has not been able to do so."

I had a singular visitation in connection with Mr. Reynolds' death, and enclose my communication concerning it. Truly your friend.

JOSEPH F. BROWN.  
"County Clerk's office."

The communication referred to by Mr. Brown was addressed to the Indianapolis *News*, and reads as follows:

INDIANAPOLIS, Ind., July 24.—The night of Thursday, the 18th inst., I retired early, and awoke from a deep sleep and said to my wife: 'I have just had a visit from our old friend Joseph Reynolds of Washington. He told me he died this evening.' I repeated the circumstance to my family at breakfast next morning. I saw him as distinctly as I ever did during the thirty years of our intimate acquaintance. I had not heard directly or indirectly from him for the nine years last past, and certainly had not once thought of him for as many months. This apparition made such an impression upon me that on coming to my desk in the County Clerk's office Friday morning I made a memorandum of it, locked the paper up in a private drawer, awaiting to learn if it would prove true, as I believed it would.

Wednesday last I received from a friend a copy of the Washington *Evening Star* of Saturday, the 18th inst., from which I cut the following: "Death of Joseph Reynolds, Sr.—Mr. Joseph Reynolds, Sr., one of the oldest citizens of the District, died at his residence on H street, Thursday evening." JOSEPH BROWN.

The London Society for Psychical Research have published a book containing what they consider well authenticated reports of apparitions brought to their notice. There are some 500 or 600 cases reported and they are now being grouped and classified according to their different peculiarities, circumstances under which the apparitions were seen, the number of persons seeing them, temperament of the persons, etc. Some were seen in sleep and one similar to the case reported above, but in most cases the person witnessing the apparition was awake. That the apparitions were actually seen there is no longer any doubt in the minds of the committee who have given their special attention to the subject—and they are scientists and trained investigators in experimental physics—but whether seen objectively or subjectively is still a matter of doubt. Telepathy, or the power of transmitting to and receiving thought impressions and brain pictures (consciously or unconsciously) from a distance, has been fully established, at least to the satisfaction of the society, and the Committee on Apparitions have been trying to make the cases reported fit into what is called the telepathic theory. Many of the cases fit in very nicely, but not all of them as yet. According to this theory, the scene witnessed by Mr. Brown was first pictured in the brain of Mr. Reynolds, or Mrs. Reynolds, or some one present in the death-chamber, and was transmitted by telepathy in whole or in part to Mr. Brown's mind. This is only one of several theories which the society is working on to account scientifically for such apparitions as Mr. Brown saw.

A fine equipage rolled up to a Long Branch drug store. The coachman was in livery, the horses pranced admirably, the varnish on the carriage had no fleck, and everything about the dowager who alighted looked like a duchess in a play. Entering the store, she said: "Do you sell plain soda by the half-glass?" The proposition was evidently a new one to the young clerk, and he went to consult with the proprietor, who authorized the sale. "Then give me half a glass," said the woman, "and take half a glass out to the lady in the carriage."



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# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY  
DEVOTED TO  
ROMANCE AND GENERAL REFORM  
THE ARTS, SCIENCES, LITERATURE  
L. O. Draper  
BANKERS-ENG-CHICAGO

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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CHICAGO, SEPTEMBER 19, 1885.

No. 4

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communication, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

## CONTENTS.

FIRST PAGE.—A Psychological Explanation.—Offered for the Shortcomings of Mediums. A Russian Count Sees the Spirit of his Wife at Lake Pleasant.  
SECOND PAGE.—"Inventive Scintillation." Telepathy.—The Sixth Sense Viewed from a Scientific Standpoint. "The Wonders of the Human Mind."  
THIRD PAGE.—Women and the Household. Partial List of Magazines for September not before Mentioned. Book Reviews. New Books Received. A Ghost in Albany. Miscellaneous Advertisements.  
FOURTH PAGE.—The Rev. Wm. Tennant, Jr., Once More. Helen Hunt Jackson. Strange Cures. Home Again. General Items.  
FIFTH PAGE.—Boston Spiritual Temple.—Dedication. A Minister's Experience at a Spiritualistic Seance. General News. Miscellaneous Advertisements.  
SIXTH PAGE.—Invocation. Letter from the Pacific Coast. Boston Baked Beans. Posthumous Praise. A Dove Visits a Teacher in Church and Finally Alights Upon His Head. Spiritualism—Jews. An Incident. Though Seventy-seven Years of Age he has Spirit. Spiritualism and Universalism. The Nemoka Camp Meeting. Who Was Melchizedek? Beyond the Veil. Captain Jones' Ghost. Prof. Upham's Experience. "Correction" Explained. Notes and Extracts on Miscellaneous Subjects.  
SEVENTH PAGE.—Sympathetic Diseases. A Campaign Secret Given Away. Miscellaneous Advertisements.  
EIGHTH PAGE.—Letter from Dr. Samuel Watson: Status of Cain. Solomon Valley Camp Meeting. Indian Magic. Apparitions which Startle Moorestown, N.J. The Convention and the Congress. Miscellaneous Advertisements.

## A PSYCHOLOGICAL EXPLANATION.

Offered for the Shortcomings of Mediums.

Remarks Through the Mediumship of Mr. J. Clegg Wright at a Private Gathering Held at Hon. A. H. Dailey's Cottage, Lake Pleasant Camp, August 14th, 1885.

[Reported for the Religio-Philosophical Journal by James Abbott.]

Good evening, friends! I am pleased to meet you, and to endeavor to elucidate to the best of my ability any problem in spiritual psychology which may be put to me. Since I came within the psychological environment of this meeting, I have heard certain observations touching the question of comparative psychology in which you are interested. I will, first of all, make a few remarks.

This is a subject which has obtained as yet but very little attention from the savants of the day. You know when you come to discuss the problem of psychological development, you must take into consideration the whole animal kingdom. It has often occurred to you, where does conscious immortality begin in the animal kingdom? Does it begin with man, or are there animals besides man immortal? Are there animals in the Spirit-world? These are questions which puzzle you. In fact you are puzzled about sociology, about the phenomena of life in the Spirit-world. I must first of all confess my inability in speaking to you, to dealing with a subject of this difficult nature. In the first place, I must be metaphysical in my explanation. Man exists in three sensational modes of consciousness, length, breadth and thickness; and the philosophy of form is the philosophy of the Spirit-world when correctly rendered. You know every thing in form. There is a concept in consciousness which is form, and the mind conveys to every objective idea (using the term in the sense of Spinoza), that every object in nature is the idea the mind gives to that objective idea when harmoniously related to consciousness of form. You have a conception of form in three dimensions—length, breadth and thickness. All animal life possesses in degree perceptive faculties; not all alike, but in degree. Some animals have very small perceptive faculties and some very large. Some insects have tremendously large perceptive faculties. They sense nature where you cannot touch it at all. A common house-fly can see, with its spectrum analysis fully unfolded, colors you have never seen, and colors which you never will see. Color is simply motion. Motion is its degree and plane of sensation. When light on the molecules of ether are moving at the rate of 600,000,000 vibrations per second, you see. Any thing very much below that you do not see. Any thing very much above it you do not see. You can not see spirits sensationally, because the wave motions of spirit vibration are far above the solar spectrum of material sensation. So that if your eyes could be changed in their optical structure and suited to nature in her ethereal modes of action you would sense the Spirit-world around you.

The difference between objective sensation through the organs, and clairvoyance independent of the organs, is simply a condition of vibration. The mental realm of spiritual emanations vibrates through the structure of the brain, and the consciousness clairvoyance takes it on—drinks it in. Consciousness vibrates with the objective thought without passing through the organic channels of sensation; but it is sensation notwithstanding. Clairvoyance is sensation. Everything that passes in the way of knowledge into con-

sciousness must pass through the sensational faculties. Well, now, wherever there are sensational faculties, there is consciousness, and the sensational faculties limit consciousness, and this sensational consciousness in the lower animal form is more limited in its defective range.

I want you to understand this idea completely. It is a very subtle and difficult thing to explain, and if I am guilty of circumlocution it is because I want you to understand me. Consciousness sensating form in lower animals, forms of life there, is not the same power of analysis and inference which you find developed in man. Hence animal life below man, to a very large extent, is destitute of the power of inference. The difference between reason and instinct is this: Instinct partakes of the nature of a sentiment, and does not visibly improve by experience. Reason has an inferential power and improves by and upon experience; so that the intelligent, structural condition of animal life below man will be characterized by strong tendencies in certain directions, and almost a perfect absence of certain sentiments in the others. Completed reason means this: a power to sense in length, breadth, thickness and color; a power to classify. Comparison as a reasoning power in the mind implies a capacity to comprehend the relationship between two objects; a power to distinguish size between two objects, so that comparison as a faculty is simply the power of manipulating impressions.

An idea is that which consciousness forms of the difference between two sensations, and judgment is the execution of this process, or the total activity of the intellectual faculties. All animal life has, either developed or latent, these intellectual faculties. Hence the subjective life of the lower animal forms, or the soul principle in animal nature, is personal because it has sensational power; and it is building up in the process of psychological evolution and filling out the latent organic possibilities of the organism, so that in the Spirit world we have a soul expression of every creature that you can find upon the face of this earth.

Now, I want you to realize this great fact in nature as a general principle that organic nature is traveling on to develop a more perfect differentiation. The more complicated the organism, the more profound the intelligence and varied the psychological phenomena. In the earliest forms of life, when the organism was simple and homogeneous in its character, there was the least expression of consciousness. This consciousness increases its voluble power through its environments; the environments surrounding the consciousness in the organization first, and then in the circumstances surrounding that organization; so that circumstances as a part of the cause, environments as a part of the cause and the life principle in nature as another part of the cause actively associating or co-operating with one another, produce the manifestation of organic, vital power which you see in the world-to-day.

Well, this is what I have to say: not what I would like to say upon comparative psychology, for it is one of the most important subjects, and one of the most interesting, or should be, to intelligent Spiritualists. What can there be more interesting for a man to think about than to try to find the marvelous intellectual power displayed in the little ant? Yesterday I took a walk in company with my medium and another, and I was deeply interested in the sensations which I took from the little forms of nature, physically expressed, which I saw. I was acquainted with the subject in my earth-life, but it comes back to me, as I see the dual expression of nature now in its physical organism. It strikes me this is the line upon which the intelligent man, in the days which are to come, will find the spiritual demonstrations of the future—in comparative psychology. Man is a strange, marvelous production. He is the production of the ages, and the production, more correctly speaking, of those antecedent forces which are expressed in the animal kingdom the last. Mind-power can best express itself in states physically adapted to a vigorous physical activity. Through nature environments determine the character of the organization, hereditary forces of vital transmission determine character. The psychology as well as the organization of man depends upon his food, upon the heat developed in the country in which he lives, upon the mental conditions under which he is trained, so that man, psychologically, is a creature of geography. In this mental condition, when spiritually acted upon (and it is always spiritually acted upon) man stands related to his consciousness. Man stands related to his unconscious consciousness. Now, what do I mean by this? There is the man; the soul consciousness is an attribute of that soul. By consciousness I mean that conceptive harmony between the soul, the man, and the environment. When the conditions of sensation are harmonious there is a concept and a precept in consciousness. But I have something which preceded consciousness. There was a time when I was not conscious, but I was. There was a time when I began to be conscious. There are some things that I am doing now of which I have no consciousness. You are doing things now of which you are unconscious, and the soul of man is doing something which your consciousness can not control. All involuntary motion is outside of your conscious control. When the soul

man developed the embryo child, it was done unconsciously. The soul man, when he expressed himself, expressed himself in form, developing organic, personal, functional activity, so that this unconscious consciousness or unconscious personality is this which is waiting for other conditions, for a deeper and more profound experience in nature.

I lay down these thoughts before you so that I may make other things clear in relation to certain habits, vices and tendencies which are common to mankind. I presume that you are familiar with the physiological or the organic structure of the brain. The intellectual faculties, the voluntary faculties of consciousness are all located in the cerebrum. The reproductive faculties are located in the cerebellum. Psychological phenomena are calculated to exhaust the cerebrum. Literary men, men who are continually and rapidly using the vitality of the cerebrum, necessarily increase the activity of the cerebellum. Hence a critic, upon the death of the immortal Goethe, in summing up his remarkable virtues and his astounding vices, pronounced him to be a monster in vicious criminality and a genius of surpassing brilliancy in all which pertained to intellectual power and imagination.

It has been observed by Byron that his intellect had all the graces of beauty and of talent, and that his passions were stepped in the infancy of the blackest vices. Some of the greatest men of antiquity showed the same fatal demoralization and intellectual brilliancy. The greatest name that shines on the annals of Rome is the name of Caesar. He had his masculine intellect and his tremendous vices. I only make these illustrations for the purpose of introducing a wider and broader field. These tendencies belong to the race. Under certain exceptional conditions they are not normal, but they are signs of exhaustion, indications of physical and cerebral weakness. The intellectual faculties can not control the cerebellum; and if its vigor is kept up, the organic faculties may from sheer exhaustion cease to be active. Then there is an unbalanced condition in the passions, and passionate power will then be strongest. To show you what I mean, the abuses which we are speaking of are found to exist the most in insane asylums where the intellectual faculties have no control at all. The passions run wild without any curb or prudence.

There is no evil so calculated and which is to-day doing so effective work—there is no evil in the present age so pregnant with destruction to the civilization and the manhood of the world, as the abuse of the passions in man and in woman. It begins in childhood. It runs on to old age, in both sexes the world over. Religious influences do not restrain it. Education will not curb it, but universally the vices of personal abuse destroy more organisms than the cumulative mistakes of the human race. My words could be corroborated by those who have charge of prisons; by those who are acquainted with the habits of lunatics; by those who have the management of children in large public institutions; by those who are acquainted with life in all its phases. I have not exaggerated the statement of the fact at all. It destroys the vigorous mentality of the race. It is associated in its most marked phases with the undeveloped races of the world. Wherever you go, wherever you look, you will find this master vice predominating. With sensitive organizations it is peculiarly so. The psychological effect of the Spirit-world upon mediums, is upon the intellectual faculties first. In all control there is involuntary influence, and with strong spiritual natures passionately developed in earth-life it is transiently felt upon the medium. When mediums are badly managed by the Spirit-world, when mediums are too much, and do not give the Spirit-world a chance to restore the physical equilibrium of the intellect, it happens. With all mediums there are spirits with magnetic power to take away from the sensational consciousness the peculiar psychological influences of the spirit. When there is time for these spirits to operate, the work is completely done. When not so, the work is not completely done, and sensational convictions, impulses and tendencies are left behind. But these are overworked and badly regulated mediums, as far as their psychology is concerned.

Their moral delinquencies can be accounted for, in consequence of the animal sensation of reproduction being in the cerebellum, and the cerebellum not being exhausted by intellectual work which exhausts the cerebrum. The machine is moving at the same rate on the unconscious as on the conscious plane, while it is exhausted on the conscious plane and the power of government is largely withdrawn there. I will give you an example which came under my observation while superintending this medium in Liverpool. There was a gentleman who sat in Parliament for the borough of Derby, a gentleman esteemed throughout the length and breadth of England as the sailor's friend. He was affected in this way: a symptom of exhaustion and weariness, a longing for rest and passionate enjoyment. He actually in private assaulted a lady while in this state of intellectual exhaustion. It has been common with lawyers, ministers of religion, editors of papers—all men who are liable to a very large drain of the cerebral energy. This drain produces an unbalanced condition, when the cerebellum and its activity predominate in the animal nature. The only way to practically meet this difficulty is to educate all who are liable to overwork the brain, or to be strained by it by too long an abnormal mental activity.

This question is the essence of modern Spiritualism. It goes to the very root of the social problem. Men and women in their ignorance could not understand why as mediums and public teachers they had such intense longings. They thought they were not suitably mated. The doctrine of tendencies and developmental concentration, and all that kind of madness, came into the movement through want of better education. Homes have been broken up, families destroyed, happiness killed. The doctrine of free love takes its rise upon a wandering desire, and discontent with the domestic and social relation as it is. A man and woman who attempt to lead a happy life on the basis of free love, must, in the very nature of things, become the most unhappy of mortals. It is the darkest, the maddest and the most contemptible way to build up the moral, spiritual and intellectual faculties; yet it all starts down here in the exhausted cerebral condition, the cerebellum retaining its unconscious activity in the development of the physical powers, nature thirsting to build up rapidly that which has been abnormally exhausted by excessive application to mental effort.

Then there is an organic tendency as well that I will explain to you. Now, supposing a spirit with a very large development of self-esteem controls a medium who also has a large development of self-esteem; in the expression of that self-esteem will be doubled in the character delineated as spirit. Hence under such control enunciations would be dogmatic; would be, or claim to be, authoritative. Reasons would not be given, and if the spirit had large combativeness, and the medium large combativeness, a double self-esteem and a double combativeness would make the control very repulsive, anarchic, iconoclastic and unparaging; and to heighten this peculiar form of psychological influence, supposing the perceptive faculties were very sharp and with large self-esteem and combativeness, you would have sarcasm and ridicule as the predominant feature of the control. So that in a spirit returning to this life, its involuntary character acts upon the psychology of the medium in proportion to the development of its power as an individual expression upon earth; and that character which is represented in the control will be an exaggerated character; not a true character in the proper sense of the term, but a combination, just as light can be colored by the medium through which it passes in coming to you. I want you to clearly see that the brain is an instrument; that the development of that brain is the key to the psychological characteristics of the control. A test medium who gives names must have large perceptive faculties, a very sensitive mental development and deep convolutions in the cerebrum. With these conditions and a large individuality spirits can be delineated; with large language and individuality and form of large names can be given. If time be small, times in relation to the circumstances of a life can not be given, or dates will be of a rhapsodic spoken; and if form be small the utterances will be incoherent, diffusive—not in order. If eventually be small, there will be nothing inspirational in relation to history. If causality be large, theories will be promulgated. If ideality be added to causality, those theories and speculations will blossom into transcendentalism, and the spirit that comes back to touch such an organization will make it spin in those directions. The strongest tendencies of the brain will claim the psychology.

When the habits and associations of a medium's life throw that medium into channels of vice, that psychological influence will strike those cultivated faculties, whether they be intellectual, moral or vicious, and those will be the tendencies. The tendencies will always run in the direction of the strongest physical or organic expression. So that in this work of control there is a perfect science, perfect order and necessity. Law reigns here as it reigns in every department of nature. It seems to me that never can the spiritual movement be established upon a solid foundation until man realizes what he is investigating—what amount of spirit, what amount of intellectual intelligence, what amount of mental power, and what the organization has to do with the rendering and the expression of that power. The abuses in social and personal life, the mistakes and the infelicities of connubial relations, the inharmonies in the social compact of the world, all come back to this question of organization in relation to a correct psychology. The soul-world strikes the involuntary as well as the voluntary sensations of the organism. A complete embodiment of these forces it becomes; but it never destroys the personality, and I will not place upon the Spirit-world the vices which are observable in the world to-day.

Man stands related to his environment, and it is that power within him which is fighting the external, which is seeking to give an expression to the internal, and which expression is limited by the environment. While this fight is going on and up to a higher standard of moral and intellectual development, there is no excuse for a lapse in virtue. Mediums must be held responsible in the ethics of the psychology of to-day. Mediums and all men must be held responsible for the deeds they do, whether they be normal or abnormal. For the utility of progress, the necessities of civilization and the achievements of culture, it is necessary that man should never be relieved of his responsibility to social harmony, intellectual development and moral progress.

## A Russian Count Sees the Spirit of His Wife at Lake Pleasant.

MATERIALIZATION WITH MAUD E. LORD.  
(Reported for the Religio-Philosophical Journal by James Abbott.)

During the session of the Lake Pleasant Camp Meeting, it came to the ears of the JOURNAL reporter that there had been a materialization on the grounds; not under the management of the "full form" materializers, ably supported by their assistants and permanent staff of "recognizers," but at an ordinary circle held at Mrs. Lord's cottage. Your reporter accordingly called on the party said to have seen the manifestations, a Russian Count, by name Eugene Mittlewicz, who was stopping at the Camp Hotel. We will let the gentleman tell the story in his own words:

I was feeling very unhappy when I arrived yesterday (Aug. 15), but I feel so no longer. On my arrival at the hotel I inquired of the clerk, who was the best medium here. He said, "What is your name?" I said, "Never mind my name. I want to see the best medium here." He looked at me a little hard, and said, "Go to Mrs. Maud Lord's, on the bluff." On reaching Mrs. Lord's, I requested of her a private sitting, which she refused; but as she looked at me I felt as if a current of electricity was passing through me. She said, "There are three of your dear ones here who have passed over; two were boys, and a very dear wife." She went on further, describing the appearance of what she saw, all of which I recognized as correct, but gave no intimation of what I thought. The statements, description and names given astounded me, as I had never heard anything of the kind before, and did not believe there was anything in it. In the evening I went to her circle. After we had been seated a short time she said: "There is a spirit here who wants to see her husband badly." A voice—not the medium's—said "Eugene." I said, "I am here." The voice said, "Oh! my darling. Here, Eugene, I brought your two children to you." I took one of the children in my lap and held it, and said, "Who is this?" The voice said, "Don't you know?" It is Alexander, little Alex, that we used to call Hubbubba." That was what we used to call one of our little boys. I said, "Caroline, are you happy?" Perfectly, the voice said. I then looked and saw the face of my wife as plainly as I ever saw any one. She said, "I told you I would come and see you. Don't you remember I told you my love was stronger than death?" That was exactly what she had told me before her death. She touched me with her hand, and I said, "Carrie, would you like me to sing one of the songs you loved to hear?" She said, "Yes." I sang an old ballad in Russian which was a favorite with her, and in which she joined me, her voice being very distinct and audible. Now I am confident no one present in the circle but myself spoke Russian. I then sang another song in Russian in which she joined me as before. As I began to sing she came right up to me and placed her hand upon my head and stroked my whiskers, after which I held her hands for about ten minutes. I said to her, "Caroline, is there a future?" She said, "Why of course there is, Eugene. Don't you see your own Carrie?" I felt as if a new revelation had been given to me. Then the voice of some one else came up and said, "Don't worry, your Carrie is perfectly happy. She has led a good life. Take courage and lead the same sort of a life and you will come to her."

One thing I noticed about the appearance of the spirit of my wife—for such I now feel bound to call it—was the absence of a tooth. She said to me, "Eugene, you know I lost that tooth through the medicine I took," which was the fact, and which helped confirm my identification of her. Suddenly she vanished from my sight. During my conversation with my wife the medium was frequently talking at the same time, and I heard other spirit voices. I was a total stranger to the medium and every one else in the circle.

Count Mittlewicz related many little incidents connected with the above seance, but I have omitted all except what I thought bears directly on the materialization. It is needless to say he came away a firm believer in the reality of what he saw. Your reporter interviewed several other who were at the same seance. They all confirmed the Count's statements, and said they saw the materialization as above narrated. The Count afterwards visited Dr. Henry Slade and witnessed writing in broad daylight above the table between closed slates (one message being in French).

There is no certainty as to when Buddha lived and died. The Ceylon school of Buddhists fix the end of his career at 248 B. C. European scholars, however, are inclined to place the date later by a century or more.

The debt of Arizona is estimated at \$600,000.

Dr. Kleiber, of St. Petersburg, has calculated that 4,500 pounds of meteoric dust fall on the earth every hour, which amounts to more than 11,435 tons a year. This is equal to about two ounces to each square mile of the earth's surface.



## "Inveterate Sciolism."

To the Editor of the Religio-Philosophical Journal:

Under the above heading Dr. Joseph Rodas Buchanan has another article in your paper of September 5th, in reference to my lecture on Solar Physics and my reply to his former strictures on said lecture. After carefully reading these communications I was forced to the conclusion that there are mental and moral fossils in science as well as those found in nature, dug from the earth or scattered on its surface. I simply repeated Dr. Buchanan's words in which he attempted to draw my photograph, so to speak, and marked his words with proper quotation signs, and when he saw this picture which his own hands had sketched, it looked so ugly that he really imagined that I must have been terribly excited when I called some of his expressions "low flings and sneers." He says: "Dr. Miller appears to feel very badly treated and to become quite angry on account of my exposing his errors in plain language."

Now, let me assure, my opponent, once for all, that my temper never comes up against ordinary specimens of humanity, much less against the venerable defenders of their carefully treasured and well preserved scientific fossils, that have been so incorporated into their natures that to sweep them away by the stern logic based upon undeniable postulates might cause them to exclaim like one of old, "Ye have taken away my gods and what have I more?" He thinks my anger arose because he "exposed my errors in plain language." Now, if he had used one single argument against my theory of light and heat he might talk about exposing my "errors in plain language." Let any one read my lecture in which I notice the contradictory statements of astronomers and scientists and the vast divergence of opinions expressed on a subject that Dr. B. would have us believe is perfectly understood, and in reference to which he thinks there is no dispute. I quoted correctly from different authors who are considered standard authority, and in this way proved that they were many millions of degrees apart in their estimate of the intensity of solar radiation. Why did not Dr. B. refer to this and explain the reason why these standard authorities differ so much on a subject that he claims to be amongst the "well established facts in science"? When I stated my experiments with the water lens both double convex and concavo-convex, and with them kindled a fire from the sun's rays after they had passed through eight inches of ice cold water, why did he not refer to this and endeavor to explain these phenomena on his hypothesis that the lens only concentrates the heat existing in the sun's rays to a smaller compass? Where was this intense heat in the sun's rays in their passage through eight inches of ice-cold water, and then through a cold water lens? Oh! it was latent while in the cold water, he may tell us; but it must be remembered that the idea of latent heat was exploded with the phlogistic theory of the ancients. Heat and light are not material substances that can be added to or abstracted from bodies on which they manifest themselves. If I were to put the simple question, "What is heat?" to Dr. B., he would be compelled to reply, "I do not know." He might talk learnedly about the fact that there exists a very intimate relation between heat, light, electricity, magnetism and chemical action; and that they may all be made to produce one another interchangeably, either as forces or effects; but of the true nature and origin of these ever recurring and interchanging forces he can tell us nothing. When the great Sir Isaac Newton was asked, "What is gravitation?" he replied, "It is a force in nature which I do not understand and cannot explain." The manifestations of the laws of gravity are much plainer and more easily understood than the laws governing light and heat. The most that we know of the mysterious forces in nature is from their visible manifestations; and when we make our theories, bend and buckle to our preconceived prejudices and only believe certain things because some one else has believed and published them, we are liable to remain in the fogs and mists of antiquated and erroneous opinions.

When Hans Lippersheim, a Holland Jeweler, first discovered the magnifying power of the glass lens, and applied to the authorities of his country for a patent on his discovery, he was laughed at by those who had the power to withhold the patent, and one objection urged against his claim was that the thing was impractical and could only be looked at with one eye; but fortunately for the progress of science, others took up the subject until the telescope of Galileo swept the starry firmament and revealed a family of worlds with their satellites moving in harmonious concert around the central sun. The adherents to the old system of astronomy were afraid to look through Galileo's telescope from a fear that they might see the moons of Jupiter, and perhaps cried out "sciolism." I do not, however, wish to class Dr. Buchanan among those who are opposed to progress in science or medicine, for he has been considered a progressive man for many years; and it appears the more strange that now, at his advanced age, instead of taking the sledge-hammer of logic to demolish new theories, advanced by a man in the very prime of his investigations, he should amuse himself by throwing soiled rags and cotton balls at his opponent, which have fallen to the ground before they reached the object at which they were aimed. Here is another one of the cotton balls thrown toward me. He says: "It is quite evident that Dr. M.'s temper makes him a little wild. The hopeless condition of his reasoning faculties is shown in his still contending that refraction causes heat." Now in all seriousness does Dr. B. contend that it does not? Sir William Herschel says: "The refraction of a thirty-two inch lens of the sun's rays will, at the focus produce a heat sufficient to melt agate, rock crystals and the most refractory metals into an invisible gas."

And now, Mr. Editor, while on this subject of refraction of the sun's rays, allow me to notice the statement of another writer who has taken up the same subject in your paper and who also appears to be an expert in throwing dusty cotton balls—not arguments—at your correspondent. His name is J. G. Jackson. I introduce his statement here with a view of paying my respects to him in the same sentence in which I answer my old opponent, Dr. B. But before proceeding on this subject, let me give a few specimens of his scientific methods of treating an opponent. Four times he uses the word "sciolism," and through his article occur the following expressions in which he indulges from a want of argument to meet my statements. Look at these choice bits of rhetoric: "absurd notions," "crude speculations," "ignorant speculations," "ridiculous," "egregious errors," "unmeaning stuff," "false statements," "preposterously false." These are the weapons that this defender of antiquated fossils uses to meet any thing that runs across the track of the almost innumerable contradictions in turn advocated and con-

demned by writers on solar physics. Now, Dr. B. and Mr. J. will have to admit my postulate that the atmosphere does refract the rays of the sun, and that refraction produces, or as they claim, collects the heat to a narrower compass. But Mr. Jackson says that refraction of the rays of light is stronger in the morning when the air is cool and fresh, "and when the sun has attained its greatest angular altitude it scorches us with its most fiery rays." By this statement of the subject Mr. Jackson betrays an ignorance of the subject of atmospheric refraction that would be inexcusable in any graduate of our ordinary high schools. Does he not know the difference between hemispheric and concentric refraction? The former occurs in the morning and evening, the latter when the sun ascends toward the zenith. Does he not know that the rays of the sun striking the common lens at one side produces very little or no heat, while the rays falling directly upon the face of the lens will produce intense burning? If he does not know the difference between hemispheric and concentric refraction I can have no further controversy with him. It would be a waste of time to "kick at nothing." If he is aware of the distinctions above referred to then his dishonesty and sophistry place him beyond the range of any further notice from me.

In reference to my statement of the positive and negative electric conditions holding the planets in their orbits, he gets excited and says: "Shades of Kepler, Newton, Laplace, Herschel and your compeers, what say you?" Well, this may help you, Mr. Jackson; keep calling on these ancient lights. Perhaps some inspiration may come from them that may give us more rational conceptions of a universal cosmos than those now involved in endless disputes and perplexing uncertainties. If Newton now knows any thing of the affairs of earth he must know that his theory of light emission has long since been abandoned. Kepler said in his latter days, "Gravitation alone does not account fully for the revolution of the planets in elliptic orbits. Laplace found it difficult to account for the movement of the satellites around their primaries. No two writers now agree on the subject referred to in my lecture, and yet Dr. B. says these are 'well known principles of science, about which there is neither doubt nor dispute among the well informed.' Are not my quotations from the different authors, in reference to their conflicting opinions correct? They are, and he cannot deny it. How will my opponents, who appear horrified at my statement of a repulsive force between electrical conditions, explain the fact that with the passage of my hand over a paper 23 x 33 inches I produced a force that resisted the force of gravitation by 1½ pounds in one minute? How will they explain the passage of the sun's rays through eight inches of ice cold water, and then through an ice lens and producing an intense heat and burning without warming the water or melting the ice lens? How will they explain the fact that with all the boasted discoveries of modern times no two writers now agree in reference to the nature of the sun, the cause of its heat or the intensity of solar radiation?"

Finally, why waste words in a controversy on a subject where all are out on the broad fields of conjecture, guessing at many things about which we know but very little, so we may as well dismiss this subject, for the present, and I will pay no more attention to other articles on the subject.

CHICAGO, ILL. ADAM MILLER, M. D.

## TELEPATHY.

## The Sixth Sense Viewed From a Scientific Standpoint.

The theory has been advanced, that one mind exercises an influence over other minds by means of a connection caused by molecular action of some kind between the brain and nerves of the person influencing and those of the one influenced. It is the only theory that will explain all the facts. There are many kinds of molecular action which are only manifest to particular senses. Light is manifest to the sense of seeing; air, heat, and electricity to the sense of feeling; and the molecular action which proceeds from the decomposing body of a dead animal is only manifest to the sense of smell. Were it not for the olfactory nerves we should not know of such action. But there is a particular kind of molecular action that is not manifest to any human sense, such as magnetism and nerve force. We now know that when molecular vibration reaches a certain point it then becomes supersensory.

Heretofore all things or causes which were supersensory have always been held to be supernatural. There can be nothing supernatural in a scientific sense. If mankind could not restrain its passions now any more than in past ages we would be able to see just as many ghosts as our ancestors did. No doubt they suffered greatly from excess, but if they had not, where would have been the legends, the poetry, the lore, and many of the sciences, dark and otherwise. From the Eleusinian mystery to the last spiritual séance many are content to attribute all supersensory causes to the supernatural, which has in the past been the greatest obstacle to investigation.

## THE PHYSIQUE PART.

of man is a machine, the stomach being the furnace. This is not a metaphor, but an actual fact. The chemical change occasioned by combustion in an ordinary furnace is not any different from the change caused in the stomach. Matter is simply changed, and turned into force or energy in both. The brain, through the nerves, operates the machine. Certain nerves running from the brain to the exterior of the body, or at different apertures, give exterior perception. This has been the puzzle of ages. How the soul took cognizance of exterior objects has never been satisfactorily explained. When one begins at a supernatural theory it is difficult to get down to common sense. So long as the brain and nerves are considered dead matter, exterior perception is inexplicable. A picture is formed of an exterior object on the camera of the photographer—why does not the surrounding matter have a sensation? If the brain is mere dead matter, there is no more reason for a sensation on a picture being impressed on the retina than there is for a sensation in the dead matter surrounding the camera. The matter of the brain is living matter—that is, molecular vibration in it is millions of times faster than in ordinary matter. The image of the exterior object is not only impressed on the human retina, but on the periphery of the optic nerve, that is on the matter of the brain.

Certain portions of the brain are the seat of certain sensations. These are

## THE NERVE CENTRES.

or those portions of the brain where the termini of the different nerves merge in the brain matter. A tumor in the visual centre destroys the sight; a lesion in the auditory centre destroys the hearing; and injury or

disease in the motory centres gives paralysis. Any one centre may be destroyed without materially injuring the others; but the action of one centre affects others. The centres may be operated by other means than the ordinary nerves. The auditory nerve is the usual channel of operating the auditory centre; but this centre can be operated or reached through the teeth. Light is the ordinary stimulus of the optic nerve, but take two men into a dark room and excite the optic nerve of each with electricity and the sensation of each will be light. No one will therefore venture to say that the only way of reaching the visual centre is through the optic nerve.

As the nerve centres may be operated by other means than the ordinary ones, so they may be operated on by forces from within the organization. Not only so, but they may be operated by the neighboring centres. Physicians only are aware of the visions, nightmares, and false tastes to which pregnant women are subject. It is the same nerve stimulus that is used to conjure up a vision of the imagination, or to place a thing "in the mind's eye," as it is that brings the figure of the exterior object to the visual centre. Doubtless, when the object is raised from the interior there are illusions; but these happen on the exterior as well. Not to speak of hundreds of trivial ones, sound, color, time, and distance, are all illusions—there are no such positive things. If there were no ears and auditory nerve and centre, we should have no sound. There would be vibrations of air, doubtless.

## THERE IS NO COLOR

in any object; it is contained in the light. Time is the succession of ideas, or rather it is this that gives the sensation. We cannot fancy there is such a thing as time to the horse or the ox, and there can be no such thing as distance in an infinite where there is no fixed point. They are all human conceptions; nature knows nothing of them.

Man lives in a medium as fishes live in water. All kinds of matter are adapted to the animals that live in it, as the animals are the same thing but a little more highly organized; they are formed from their surroundings. Man, out of the air, gasps and dries as a fish out of water; air is his natural medium. It is composed of many things. If a drop of water were shaken it would not doubt affect all the animals in it. If a dynamite cartridge be thrown into a pond, and an explosion takes place, fishes turn up dead rods away. If a gunpowder factory explodes, men are stunned and windows are broken half a mile away. If a man close by is spoken to in a low voice he hears it; to reach a man at a distance the voice must be louder to cause greater vibrations of air; but let the vibrations caused by the utterance of a word be but communicated to a current of electricity, and only for the induction of the earth the word would be heard around the world. Electrical vibrations pass through the human body. Put a glove on the left hand and place the hand on the ear of another, then connect the right hand with a telephone receiver by the wire, and the voice of one at a distance will be heard by that other. If such vibrations are so heard how much less vibrations would be required to give molecular action to a nerve centre in the brain and so cause involuntary thought—infinitesimal.

## VISIONARY HALLUCINATIONS

are caused in two ways, injury to the optic nerve or to the visual centre. If an individual with both of them unimpaired, and nothing abnormal, has a vision there must be a natural cause. The objects seen by the drunkard suffering from delirium tremens, or those seen by the exhausted debauchee, seem to them as real as the objects of ordinary vision. The sensation of seeing an exterior object is caused, no doubt, by the molecules of the visual centre placing themselves, or being placed, in a certain manner or position. When disease, or injury, or continual fasting, weakens the parts the molecules of the centre assume the position when the object is only thought of strongly and continually. Hence religious and other visions. Now if the strong character can affect the weak, which we see every day—that is, the strong cause the weak to think as they do—much more so can one in difficulty—a parent and son—affect a weaker one. Personal identity, consciousness, are pre-dominant ideas of the strong. Then one can understand another's impressions himself on another so that that other shall continually think of him; and that the continual thought, acting on an impaired visual centre, will ultimately bring visions of the one thought of which will seem as real as the objects of ordinary vision.

Now grant for a moment the theory of the connection of nerve matter by molecular action, and that one can be made to think like another, and

disappears. No doubt this is the question to be solved. It is plain it is no proof that it does not exist because we have no sense able to recognize it in any way. If that were so the world of the microscope has no existence. Take the following fact. A physician amputates an arm, and buries the severed limb. The patient complains he is unable to sleep by reason of the fingers of the severed arm being doubled up, cramped, and painful. The physician explains that the feeling is caused by the irritation to the nerve in the body caused by the cutting. It does not allay the feeling of pain, however. The physician then goes to a brother practitioner, tells him the circumstances they set their watches together, one goes to where the limb is buried, the other goes to the bedside of his patient. In a short time the patient gives an exclamation of relief from the pain, and the physician notes the exact time. He afterwards sees his brother practitioner, and is informed that the arm was exhumed, the fingers found as described, and that he straightened them, noting the exact time of doing so. The time was found to correspond exactly with the time the patient expressed relief from the pain.

Again, place an iron nail within two inches of a magnet. In a short time the nail is magnetic. In this case we know molecular action takes place between those two bodies; yet we have no sense telling us of the fact. We only know it by its effects; that is, by the nail having a magnetic quality, which it did not have before being placed near the magnet. This nail retains the magnetic quality for some time, no matter to what distance it may be removed from the magnet; its molecules are affected by absorbing part of the magnet. It is reasonable to suppose that the connection subsists between the two bodies, so long as the magnetic quality remains in the nail. As we have no sense to recognize the transmission of this quality we cannot recognize the connection.

## ANY MOLECULAR ACTION

that can be recognized by any of the human senses must be very powerful. When one remembers the power of the microscope, one can understand what a clumsy instrument

the human eye is; and when there is not the faintest hope that a microscope will ever be constructed capable of discerning a molecule of matter, one cannot help believing that the supersensory world is far more extensive than the world of sense.

However, vast efforts are being made every day to demonstrate the new force. Mental contagion in panics, the transmission of vital energy from young to old people, and the careers of great men, are some proofs of it. If science has not told us what it is, she has shown us what it is not. Lord Lindsay, in England, created a magnetic medium in which a piece of iron fell as if falling through thick mud; yet such a medium had not the slightest effect on the human brain. The experiments of Galvani have shown a certain affinity; and the revival of experiments on corpses with electricity have shown that the nerves may be made conductors—but nothing like assimilating any known force to the life-giving force has taken place. We should not wonder at this when after four or five thousand years we have not yet the faintest idea of what nervous action in the living body consists of.

There is an immense force that governs and keeps the universe in order. We do not know what it is; we only know its effects. It is called attraction of gravity; without it chaos would reign. There is a mental force equally and similarly demonstrable. Its effects are too vague yet to call it a science. It is possible that nature intended man to be an animal only. She has given him

## SUFFICIENT COARSE SENSES

to enable him to live as such. He is continually improving on them. Already the telescope, microscope and telephone have wonderfully improved two of them. Whether the other three will be so improved is a question for the future; but we are fully certain that we have not a sixth sense; and we are equally certain that we very much need one.

To those higher intellects who believe in the efficacy of grace, and the influence of the devil-theory enunciated will, no doubt, appear ridiculous. But these gentlemen should pause and think. The advocates of telepathy do not seem so absurd as the early reformers did at the time. Disease was formerly a visitation of God; it is now certain that many diseases arise from germs produced by filth. The time may not be far distant when the investigation of the devil as a cause for crime will also cease. There is every reason to hope that full demonstration will be made some day either by the aid of improved photography or some other scientific instrumentality. At present we can rest satisfied at seeing the first glimmering of a new science that may yet revolutionize the world.

No notice whatever is here taken of the Boston School of Science tests, nor of the doctrines upon which that school is founded. The metaphysical theory of Giordano Bruno is clearly out of place in a purely scientific article.—Toronto Mail.

## "The Wonders of the Human Mind,"

BY PROF. W. H. CHANEY.

To the Editor of the Religio-Philosophical Journal:

In your issue of Aug. 22, 1885, I find under the above heading, an account of the singular phenomena which resulted from an injury to the brain, causing a loss of all memory of events prior to the accident, the man having, unconsciously, become a bigamist, and subsequently restored to his former consciousness by a blow on his head from a foot pad. You conclude with the remark that philosophers and metaphysicians are baffled in their endeavors to "solve the problem." This remark prompts me to offer a few suggestions, and first, let us group together other facts related to this seemingly strange manifestation of brain.

In a previous article for the JOURNAL I called attention to the fact that all the ganglia of the nervous system were possessed with an intelligence adapted to the work of directing the action of the involuntary muscles, the phenomena being known as instincts, and that this intelligence was entirely independent of the brain. The fact that this man was able to work, and appear sane enough for a lady to marry him, affords evidence of the correctness of my assertion; but notwithstanding there is intelligence independent of the action of the brain, there can be no consciousness. With the normal action of the brain arrested, or obstructed, the consciousness is either destroyed, suspended, or metamorphosed. In the case of this man there was simply an obstruction in the action of that portion of the brain which generates consciousness. During the acute stage, until the inflammation subsided, the man was insane, and sent to the asylum. When the injured fibres healed, having been thrown out of normal position by the injury, or inflammation, of course the action was abnormal and there could be no memory of the past because there was no brain action to produce it. The blow by the foot-pad released the fibres from their unnatural and restrained conditions, when they resumed their normal action (like the breaking of a stiff joint) and the injury being slight, the acute stage speedily passed, and then the former memory, or normal consciousness, was restored.

We must, therefore, conclude that man is capable of two states of consciousness, normal and abnormal. I once saw a blacksmith whose skull had been crushed in, obstructing the action of the brain, so that he was called unconscious. He lived three days, would eat, drink, sleep and rouse up to attend to the calls of nature, and yet he had no memory of the past. He possessed a kind of consciousness that might be called abnormal or instinctive, due to the action of the ganglia and nerves, but no consciousness that depended upon the action of the brain. He died without showing the least symptom of reaction.

There is the case reported of a lady who was very ill at the birth of her first child, and fell into a cataleptic trance. She recovered her physical health, but all consciousness of the past was swept away. She accepted of life and its conditions without a murmur. Six years elapsed; two more children were born and when the youngest was two years old it one day ran out into the street just as a carriage was passing, the horses running away. The mother saw the child knocked down, gave one shriek and fell into a fit of catalepsy. The family physician, the same who attended her during the first illness, was called in. After a long time she was restored, when her first inquiry was: "Where is my little baby?"

The child was brought to her and she was told that it was only slightly injured. She turned away with a look of contempt, saying: "No, that is not my child; I mean my little baby."

In a moment the doctor divined that she had wakened to normal consciousness, and so she had. The past six years were a blank to her and she could no more recall any of the events of that period than the sleep-walker can recall, during normal consciousness, the

events that transpired during a fit of somnambulism. In this case the obstruction of the action of the brain was caused by disease, instead of violence. It might be called a nervous shock, and be compared to the effect of switching a train from one track to another. On the new track the train can have no knowledge of the events (bridges, stations, depots, etc.) that pertained to the old track. In this connection I clip the following from eastern telegrams:

"CINCINNATI, Aug. 30.—Ed. Burge, master mechanic of the Cincinnati Southern Railroad shops here, was knocked down by a stroke of lightning in the storm on Saturday night. The news in this item is that since that event Mr. Burge has had perfect use of his left arm, which for five years before had been hanging limp and helpless from paralysis."

In this case there had been an obstruction, caused by disease, of nervous action, without which action the muscles are incapable of the slightest movement. Nothing was needed to effect a cure but to remove the obstruction. The electricity did this and "the man was made whole." I have no doubt but human magnetism, such as Le Roy Sunderland possessed, would have effected a cure even better than lightning. There are two methods by which cures may be effected through human magnetism. First, mechanically, sending the magnetism along the nerves in a manner similar to the stroke of lightning. Second, by stimulating the nervous system of the patient when he will cure himself. This may be done by magnetizing him; by talking to him, or by a violent nervous shock. The following gives an illustration of the latter method:

A carpenter, whose left arm had been nearly useless from rheumatism for fifteen years, lost his hold while on the roof of a five-story building and commenced sliding towards the eaves. The consciousness that a horrible death stared him in the face, stimulated nervous action in the highest degree, and when rescued he found that he had recovered the use of his arm. In this case even the non-professional reader will readily perceive the "why." Uric acid had fallen into the circulation, and not having been eliminated from the system, it was aggregated around the nerves of the arm, rendering it fixed or partially so. Thought of death caused such a violent shock to the nerves that the "jam was broken," as men say when "driving logs"; the uric acid was scattered and the arm was healed.

We have "healing mediums," and many of them imagine that they derive their power solely from the spirits. I will not deny that the spirits often lend their aid in healing, but must insist that the healing may be effected by mechanical means, as proved by the cases cited. The phenomena attending drunkenness is related to these which we have been considering. The vertigo is not caused in the least by chemical action, for alcohol is inert and incapable of acting upon the brain. Galvanism is an active agent and will act upon a dead nerve, or upon the nerve after the person is dead. Alcohol would do the same but for its inertia.

Alcohol affects the brain by reason of clogging the mouths of the capillaries, for the capillaries refuse to take up alcohol and return it to the heart through the veins. The result is a "jam," as the log-driver would say, something like the uric acid in the carpenter's arm. This "jam," by its mechanical pressure upon the brain arrests its action, causing vertigo. The pressure increasing, the poor fool gradually loses consciousness. A blow upon the skull, even without fracturing it, will induce the same phenomena, namely, dizziness, or unconsciousness, according to the force of the blow. Even thought, acting as a shock on the brain, will cause death. Yet the action is mechanical.

Galvanism is the product of a certain arrangement of zinc, carbon and sulphuric acid. Any disturbing environment arrests, deranges, or modifies the manifestations, causing as great a mystery as a mental derangement. In olden times the good housewife would be greatly puzzled when her "soap would not come." She thought that it was bewitched, or that the devil was in it, and the mystery was as great as the mystery of insanity. Moderns understand that a little acid would cause the derangement, because the lye has a stronger affinity for the acid than the grease. This seems to explain the problem, but why? The "why" in this case is just as great a mystery as in the case of the man who lost normal consciousness and innocently committed bigamy. I make no pretence of having solved the problem suggested in the JOURNAL, for I deem that to be as impossible as for the finite to comprehend the infinite. We cannot tell why galvanism comes from the zinc, carbon and sulphuric acid any more than why mind comes from a particular arrangement of nerve-cells. In both cases we know it to be true, and that is all that we know about it. Both mind and galvanism are spirit forces, and both are generated by the action of matter.

It would be folly to claim that galvanism is the spirit of a departed being, and equally so to claim that mind is the ego, the immortal part of man. There is a constant exhaust of matter in generating mind, as well as galvanism. Hence, food is an absolute necessity to supply the exhaust. When the fire is extinguished, the blaze and smoke cease. They are only mortal, and depend upon matter for existence. The same with galvanism; the same with the mind. To assert that mind is synonymous with the immortal part of man, is to deny immortality. Where there is no cause, there can be no effect; where there is no brain, there can be no mind.

But the spirit, the ego, has it no mind? Not unless it has brains. You must first prove that the spirit has brains, or I must deny that it has mind. Do I then deny that the spirit possesses intelligence? By no means; for without intelligence, immortality would be a total failure. The idea that there can be no intelligence without brain, seems as absurd as the hypothesis of the ancients that the heart was the seat of morality, intelligence, etc. Perpetuating this error, Christians still talk about "a change of heart." How about a change of liver? It would be far more rational for a derangement of the functions of the liver will promote immortality and even crime, whereas when the heart is thus affected, the man is likely to be rendered incapable of action, either good or evil.

Looking through the domain of Nature I am led to conclude that all force is endowed with an intelligence adapted to its environments. I witness its manifestations in the formations and properties of minerals; I trace it from the tiniest plant to the towering oak that defies the fierce tornado; I see it at every stage, from the intelligence of the twilight moond to that of a Newton or Humboldt. Descending in the scale of intelligence, I find that mind disappears contemporaneously with brain; both reach the same vanishing point. Mind is intelligence of the highest order, but intelligence is not always



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CHICAGO, ILL., Saturday, September 10, 1885.

## The Rev. Wm. Tennent, Jr., Once More.

Several stories are told of this eminent but eccentric preacher in his somewhat minute Memoir by Hon. Elias Boudinot, and evidently accepted by the Rev. Archibald Alexander, D. D., Senior Professor in the Presbyterian Theological Seminary at Princeton, N. J., in his book "The Log College."

One of two of these we will give with some abbreviations.

Mr. Tennent had a classmate at the Log College, named John Rowland, who became in after years very remarkable for his successful preaching and commanding eloquence, but incurred of course to some extent obloquy and hostility on the part of those who disliked his preaching. A rascally fellow named Tom Bell, of considerable talent but, as the record says, "capable of descending to every species of iniquity" greatly resembled Mr. Rowland in personal appearance and was sometimes mistaken for him. On one occasion particularly he was so accosted by "a pious and respectable man to whom Mr. Rowland was well known," and pressed to go home with him. The hint was sufficient for the prolific genius of Bell. "The next day, Sunday, he went into the county of Hunterdon and stopped, in a congregation where Mr. Rowland had once or twice preached, but was not intimately known. Here he introduced himself as the Rev. Mr. Rowland, who had preached to them some time before. A gentleman immediately invited him to his house to spend the week, and begged him, as the people were without a minister, to preach for them the next Sunday; to which Bell agreed, and notice was accordingly given to the neighborhood. The impostor was meanwhile treated with every mark of attention, and a private room was assigned him as a study. When the day arrived he was invited to ride to church with the ladies of the family, while the master of the house accompanied them on an elegant horse. When arrived at the church Bell suddenly discovered that he had left his notes in his study, and proposed to ride back for them on the fine horse, by which means he could return in season for the service. The proposal was instantly agreed to, and Bell returned to the house, rifled the desk of his host and made off with the horse. Wherever he stopped he called himself the Rev. John Rowland."

"At this time Messrs. Tennent and Rowland had gone into Pennsylvania or Maryland" (the memoir is uncertain which) "with a Mr. Anderson and a Mr. Stevens, members of a church near the scene of Bell's fraud, on business of a religious nature. Soon after their return Mr. Rowland was charged with the above robbery. He gave bonds to appear at court in Trenton, and the affair made a great noise throughout the colony. The Judge" (whom the Memoir represents as "a disbeliever in revelation" and unfriendly to such preachers as Rowland) "charged the grand jury on the subject with great severity. After long consideration the jury returned without finding a bill. They were angrily reproved by the Judge and ordered out again. Again they returned without finding a bill, and a third time were sent out with threats of punishment if they persisted in their refusal. At last they agreed and brought in a bill."

"On the trial of Mr. Rowland Messrs. Tennent, Anderson and Stevens appeared as witnesses and fully proved an *alibi* for him, swearing that they were with him in Pennsylvania or Maryland on the very day of the robbery and heard him preach. Accordingly the jury acquitted him without hesitation."

But the memoir goes on, with somewhat superfluous intimations perhaps, to say: "The spirits hostile to the spread of the gospel were not however so easily overcome. An opportunity was now presented for inflicting

a deep wound on the cause of Christianity; and as if urged on by the malice of man's great enemy, they resolved that no means should be left untried, no arts unemployed, for the destruction of these distinguished servants of God. Many and various circumstances contributed to give them hopes of success. The gentleman robbed was positive as to the identity of Mr. Rowland with the robber. And many others who had seen Tom Bell while personating Mr. Rowland and using the horse were equally confident. So after great industry a mass of evidence seemed to be collected establishing Mr. R.'s guilt. But he was now out of reach, secure by the verdict of 'Not Guilty.' Vengeance therefore must now be directed against the witnesses by whose testimony he had been cleared. They were accordingly arraigned for perjury, and bills were found against Messrs. Tennent, Anderson and Stevens."

Without pursuing the tedious minuteness of the "Memoir" which gives the cases of each of these gentlemen separately, with the course of their lawyers, we will restrict the narrative to Mr. Tennent. "As he was wholly unacquainted with the nature of forensic litigation," the Memoir says, "and did not know of any person living who could prove his innocence (all the persons who were with him being indicted) his only resource was to commit himself to the Divine Will, and if he must suffer, to take it as from the hand of God; and expecting this, he prepared a sermon to be preached from the pulpit, if that should be his fate." Three eminent lawyers (one a "Philadelphia lawyer,"—even at that day the article seems to have been renowned) had been secured, and Mr. Tennent was told to present privately his witnesses for examination before going into court. He replied "that he did not know of any witnesses but God and his own conscience." He was told that if he had no witnesses the trial must be put off. But he felt that this would look like "fear to meet the justice of his country," and like distrust in "God, whose I am," he said, and who "will never suffer me to fall by these snares of the devil or his agents and servants." No urgency of his counsel could move him. Nor would he avail himself of a flaw in the indictment, which one of them discovered; but insisted on immediate procedure to trial; "and left them in astonishment, not knowing how to act, when the bell summoned them to court."

Mr. Tennent, however, took a walk on the street. "He had not walked far before he met a man and his wife who stopped him and asked him if his name was not Tennent. He assented and inquired if they had any business with him. The man replied 'You best know.' He then gave his name, and said he was from a place which he named (in Pennsylvania or Maryland) and that Messrs. Rowland, Tennent, Anderson and Stevens had lodged at his house, or a house where he and his wife had been servants at a particular time, that on the following day they had heard Messrs. Tennent and Rowland preach; that some nights before they left home he and his wife waked-out of a sound sleep, and each told the other a dream which had just occurred, the same in substance, viz., that he, Mr. Tennent, at Trenton was in the greatest distress, and that it was in their power and theirs only to relieve him. Considering it as a remarkable dream only they again went to sleep, and it was twice repeated precisely in the same manner to both of them. This made so deep an impression on their minds that they set off, and here they were, and would know of him what they were to do. Mr. Tennent went with them to the court-house, and his counsel on examining the man and his wife found their testimony to be full to the purpose."

The sequel of course was Mr. Tennent's complete acquittal.

We have given the story in full to please the correspondent who suggested to us its reproduction. But we are free to say that we are not very well satisfied with it. Accepting its literal and exact truth it is not more striking than the multitudes of similar well attested narratives of the *designed usefulness* of dreams; and is worthy of reprinting chiefly because its high Presbyterian authority or authorities, may commend it to some of that ilk who are accustomed to receive almost everything on such authority, when they would hardly take any other.

Our chief difficulty is the manifest improbability of an important part of the story, or rather its plain inconsistency.

We are told that Mr. Tennent "did not know of any person living who could prove his innocence, all the persons who were with him being indicted. And yet it appeared in the evidence that on the day of the robbery he preached in some place 'in Pennsylvania or Maryland.'" Is it probable that he had no hearers on that occasion but Messrs. Rowland, Anderson and Stevens? Or that he had none whose names he could learn with a little inquiry? If he would not take the pains to make this inquiry, when arraigned for a disgraceful crime and all the evidence that did appear was against him, what must we think of the man? And this when not only his good name but that of the gospel dearer to him than his own was in such imminent peril? Is it not probable that some scores of trustworthy witnesses could with a little effort have been found who either heard him preach on that day or saw him in the place that day or the day before or after? And yet in his extraordinary circumstances and with hosts of enemies eager to destroy him and put to shame the gospel—on which the Memoir dilates with more emphasis than we have cared to repeat—he would neither go nor send for such witnesses! If this was the kind of faith in God which he lived and

preached, the man was a fanatic and without common sense.

And that there such were witnesses as he needed is proved by "the man and his wife" who came voluntarily.

Thus we do not think the story holds well together in all its parts notwithstanding the eminent Presbyterian names that endorse it. The "subsequent spiritual cutting off of his toes" we will take up in a future number.

## Helen Hunt Jackson.

Not long ago we gave the words of that gifted English authoress, George Eliot, as to a "not herself" that seemed to control and use her in the writing of some of the finest productions of her pen. Lately a gifted American authoress, Mrs. Helen Hunt Jackson, passed away in San Francisco,—a writer of poetry and prose full of varied beauty and inspired by high aims, genuine philanthropy and nobly beautiful womanly character. Her latest poem, "A Rose Leaf," to be published in *Outing* for October, was, as she wrote the editor, actually dreamed, so that she awoke with it on her lips.

It will be a matter of interesting and valuable inquiry to learn in how many cases rare genius and these spiritual experiences go together, what effect continuous thought and study, the shaping of poetry and story, and surroundings and daily habits have upon the mental and spiritual life. Whether these gleams of celestial light be from the heaven beyond or the heaven within it is surely well to know what may help to make them clear and serene, or what may dim their radiance and make their shining confused and perplexing.

When we reach the clear conviction, based on knowledge, that man is a spirit served on earth by a transient body, and in the life beyond by that celestial body always within us and which death does not touch save to release it from the clay, we shall pursue these investigations with new zest and clearer insight. Meanwhile those who are yet in the doubtful state of Herbert Spencer,—not knowing that man is a soul, but only thinking he has one, dependent on certain bodily functions and brain motions—will grope on in confusion and never reach an inclusive and rational psychology.

For real psychological study we must first decide whether "the spirit in a man that giveth him understanding" is a lasting entity and an undying individuality, or only a transient and dependent result—a cause or an effect.

The facts of spirit power and presence, the phenomena of magnetism and clairvoyance, and the marvels of psychometry, all go to make up "the stone which the builders rejected," but which will be "the chief corner stone" of the coming spiritual philosophy.

Mrs. Helen Hunt Jackson's life was full of good effort and loving tenderness, and her health was long kept up by wise effort to live out the maxim: "Health is the virtue of the body as virtue is the health of the soul."

She wrote "A Century of Dishonor," her indignant protest against our bad treatment of the Indians, after she had been on the Western plains and could affirm of what she personally knew. Further appeal for the Indian she made in "Ramona" her last story. In the *Woman's Journal* Jeannie C. Carr writes from California, how Mrs. Jackson when she read her a very fine notice of this book in the *Atlantic Monthly*, exclaimed: "Not one word for my Indians! I put my heart and soul into that book for them. It is a dead failure! The dry rot is in this nation."

Afterward Mrs. Jackson showed this friend the outlines of two projected stories "illustrating the practical abilities and legal disabilities of woman" which were never finished. She has gone to that land of which her dreams were but faint glimpses, and where beauty and duty will increase forever.

## Strange Cures:

On one occasion last year, a soldier named Camilo Martin, was brought to the Military Hospital at Havana, suffering from catalepsy. For fifteen months he remained under treatment at the hospital without showing the least sign of improvement, despite the fact that all the resources of medical science were applied to his case. Finally, on Aug. 8th, the doctors ordered that a bagpipe be played near his bed. The experiment was successful. The man recovered consciousness almost immediately. The "music cure" should be brought into regulation in the treatment of disease, and, perhaps, the "fright cure," also. The San Francisco *Alta* states that Mrs. Charles has for years been a great sufferer from neuralgia, and one time was attacked with congestion of the brain. From a gradual failing sight the lady, three or four months ago, lost entirely the use of her eyes and became, as it was thought, hopelessly blind. Expert medical attendance failed to effect any relief, and gave the lady little hope of ever regaining her sight. Recently the sudden and alarming cry of "Fire" rang from the lips of one of her daughters. Realizing her imminent peril, it seems that in the despair with which a drowning man grasps at a straw, the lady made an effort to open her eyes. The long unused nerves responded to her will. The alarm proved to be without foundation, but the fright it caused restored her sight, which physicians had given up as hopeless. In an interview with a physician, the reporter learned that it was more than probable that during the long time that Mrs. Charles had suffered from neuralgia, the optic nerves had become weakened and a loss of nervous current had ensued, which was partially restored by the sudden shock which the fright produced. The lady

is now enjoying comparatively good sight, and the impression prevails that she will fully recover.

## Home Again.

The editor of the JOURNAL reached home on Saturday last, after an unusually extended absence. For the benefit of those who may think he has been on a pleasure excursion, he has to say that in the seven weeks absence he had only four days of rest. He returns with a large amount of data available for the purposes of the JOURNAL's columns, which will be spread before his readers during the fall and winter. The great pressure on his time will prevent correspondence on personal matters, hence he takes this opportunity to thank hosts of friends in various parts of the country, for their courtesies extended during the summer. He hopes every reader will work with increased zeal to strengthen the JOURNAL, both in its reading columns and its subscription list.

The lecture through the mediumship of Mr. Wright, which appears on another page, should be read with care. It lacks perspicuity in some parts, and in others too much is left to inference; but as a whole it contains valuable suggestions for those who have not probed the serious question therein treated. In justice to Mr. Wright it should be said that at the time of its delivery he was suffering from great physical exhaustion caused by overwork, and was not in condition for his spirit friends to express themselves as happily as they often do. The subject under consideration is one that needs to be thoroughly understood; and when this is the case, the remedy will be apparent to all.

As a trance speaker Mr. Wright has no superior and very few equals. His future work will undoubtedly far surpass all he has heretofore accomplished.

## GENERAL ITEMS.

It is estimated that sixty-eight churches in Paris possess works of art valued at \$1,615,710.

A bill in the Georgia Legislature proposes a tax of \$100 for every base ball game played in the State.

The Postoffice address of Giles B. Stebbins is No. 107 Henry street, Detroit, Michigan, changed from 160 Howard street.

The head of the Roman Catholic missions in China reports that ten thousand native converts have been massacred within five years. Five white missionaries have been lost.

R. R. Dowd, a pupil of the late Dr. Hotchkiss, of St. Louis, the "Snapping Doctor," so called, and who performed many remarkable cures, is now stopping at No. 24 Willard Place, this city.

James Abbott, JOURNAL reporter, returned from the East a few days ago. He "took in" the Lake Pleasant camp meeting, absorbed the full benefit of the eastern air and influence, and comes back realizing that no place in the world excels Chicago as a summer resort.

The New York State Free-Thinkers' convention commenced its session at Albany, N. Y., Sept. 11th. It is to continue for three days. Many prominent free-thinkers will deliver addresses during the three days' session. Col. R. G. Ingersoll spoke at the meeting last Sunday evening.

C. C. Blake, of Richland, Kansas, has commenced the publication of a monthly paper, *The Future*. He claims to be able to predict the weather, and from the character of the articles which he presents in his initial number, we judge that he understands his business, and will be of great service to Kansas where cyclones are frequent, as well as to other parts of the United States.

It is said that over five millions of sealed letters are non-delivered yearly,—in which thousands of dollars and other valuables are found by the Department. To remedy this evil a National Letter Return Association has been incorporated, with J. E. Woodhead, Manager, 171 West Washington St., Chicago. Mr. Woodhead is personally known to us, and we believe him strictly reliable. For particulars address him.

When the Moslem prays, he turns his face toward the Caaba. The Caaba is a certain stone set in the east wall of the temple of Mecca, and corresponds to the Irish blarney-stone and the Yankee Plymouth rock. Therefore, it is the holy ambition of all faithful followers of Mohammed to make a pilgrimage to Mecca, march in procession around the old temple where the prophet began his religious career, and kiss the Caaba.

A water-color painter, Mr. W. W. Fenn, who has recently become blind, writes: "The difference between the sleeping and the waking state is not so marked as might at first be expected, for, unless by an effort I remind myself that I am blind, I see my friend, after a fashion, while I am awake and talking to him nearly as vividly as I should at times in a dream—the fact that in reality I cannot see him in either state being scarcely more present to me in one than in the other."

Annie Jacobson, a young married woman, attempted to commit suicide a few days ago by leaping from the roof of a three-story building, No. 173 West Indiana street, but was prevented by some painters at work on the house. About six weeks ago she became crazed from religious excitement, and was taken to Jefferson Insane Asylum. She was returned from there as cured, and since then has wandered about the house, holding prayer-meetings with the furniture. She has been taken back to the asylum for further treatment.

The laws of propriety are so rigorously strict in Mexico that a man may not ride in the same carriage with the lady to whom he is engaged.

The Woman's Industrial League adopted resolutions in Washington, D. C., demanding the suppression of Chinese laundries, and calling upon Congress to pass laws to protect the industries of the country from further encroachment by the heathen barbarians.

Henry McCormick (colored) quarreled with a "voodoo" doctress lately at Bevard, N. C., and she proceeded to wreak her revenge. Going to a neighboring brook, she made a ball of mud and placed in it several hairs from her head and six crooked pins. This, with mysterious incantations, she threw against McCormick's house. The man and his wife and four children at once fell into a paroxysm of fear and before night they were all dead except the two youngest children. An autopsy revealed no trace of poison or disease.

The explorers in the Congo Valley are surprised by the crudity of life there. The natives have no domesticated beasts of any sort, nor do they raise or catch any animals to eat, as they know nothing of flesh as food. No semblance of clothing is worn, and diet is practically confined to spontaneous products of the soil. Letters from missionaries say, too, that the negroes there are so low in mental capacity that any hope of Christianizing them must be based on a long and patient course of intellectual training. They are too densely ignorant to comprehend the simplest statements of doctrine.

Printing used to be called the black art, and the boys who assisted the pressmen were called "imps." As the story runs, Aldus Manutius, a printer of Venice, took a little negro boy, left behind by a merchant vessel, to assist him in his business. It soon got wind that the "imp" of Aldus was black, and a crowd gathered. Therefore, showing the "imp," he said: "Be it known in Venice that I, Aldus Manutius, printer to the Holy Church and the Doge, have this day made a public exposure of the 'printer's devil.' All who think he is not flesh and blood may come and pinch him." Thus originated the term "printer's devil."

A "widow woman" over in Centralia, Ill., has been turned out of church on a charge of "offensive Christianity," preferred against her by a young lady member. The offense, the widow declares, consisted in her having mentioned that a former pastor was accustomed to salute the young lady in question with a kiss when circumstances made it convenient. She believes that there is nothing in this to justify being turned out of church, and proposes to contest the matter by suing the minister for ten thousand dollars who assisted in bawling her. The pastor who has been sued has fled to Europe. What has become of the pastor who administered the kisses is not known, nor is it material. It is sufficient to know that he is still on deck somewhere.—*Indianapolis Journal*.

Leonardo Arentino, an Italian prophet, announces the destruction of the world next November. The following is the programme: The dissolution will begin on the 15th and last fifteen days, viz., First day—The sea will overflow. Second day—The water will penetrate soil. Third day—Death of fresh water fish. Fourth day—Death of sea animals. Fifth day—Death of the birds. Sixth day—Fall of houses and buildings. Seventh day—Fall of the rocks. Eighth day—Earthquake. Ninth day—Fall of the mountains. Tenth day—Men become dumb. Eleventh day—The graves will open. Twelfth day—Rain of stars. Thirteenth day—Death of all mankind. Fourteenth day—Destruction of heavens and earth by fire. Fifteenth day—General resurrection and last judgment.

The State Eclectic Medical society concluded its session Sept. 10th, in New York City. Resolutions were passed asking the Legislature to re-enact the medical statute of 1844, asserting that state medical books and special acts to regulate the practice of medicine are in their inception designed to interfere with and destroy the rights of persons, tending to degrade citizenship among upright men, and that such legislation be denounced as a contemplated outrage; that the legislation proposed by the American Medical society for the creating of state boards with full powers to dictate who may or may not follow the practice of medicine, the members of such boards to be designated by the State Medical society be also denounced, and that strong disapproval of the medical statute said to have been passed in 1880, prohibiting graduates of medicine from schools outside New York engaging in practice in the state be expressed.

A remarkable case of somnambulism is reported from Tramore in the County of Wexford, Ireland. A young man, evidently a tourist, engaged a room at the railway hotel there and retired to rest. About 3 o'clock in the morning some night stragglers saw a man in his shirt holding a lighted candle raise a window on the second floor of the hotel and deliberately lower himself from it, falling a depth of fourteen or fifteen feet. The fall apparently did not affect him, and, with the candle still lighted in his hand, he walked into the town and knocked at a door. Here he returned to consciousness, and was provided with shoes, hat, and an old coat. So dressed he walked to the police barrack and knocked for admission. The Sergeant who had charge of the station finding the plight the man was in provided him with clothing and refreshments. Sergt. Tyrrell then made inquiries at the hotel, where he found the young man's luggage, gold watch and chain, and over £15 in cash.















## Letter from Dr. Samuel Watson.

To the Editor of the Religio-Philosophical Journal:

Having returned from a camp meeting tour, I propose giving you a few notes. After lecturing two Sundays in Cincinnati, and dedicating their new Hall, on the following Wednesday night I left for Cassadaga, via Chautauque. Having never attended a camp meeting there, I supposed I would be among strangers, but I found many whom I had met at other places years since. This is a most lovely place, nearly surrounded by a beautiful, clear lake, within a few steps to the railroad, all the trains stopping there. There are about seventy "cottages," the most of them two stories high; others were going up with great rapidity. I was delighted with the place and people. Their auditorium is one of the finest I had ever seen. The lectures and conferences were of a conservative character, everything working harmoniously. I stayed four days over my time because I was so much pleased.

I see by your correspondent "Grapho," that this pleasant state of affairs was somewhat changed by "an ex-minister who made very extensive and uncharitable, not to say unjust criticisms upon the church. Remonstrance was made against such treatment of an organization which has played an important part in the development of the race." I am much gratified that your correspondent gave him, and all such, a just castigation for such sentiments, which have been too frequent.

The time has past for tearing down and building up nothing, as has been the course pursued by some public speakers. It has been that policy which has caused much of the antagonism that we find among the churches to Spiritualism. It should be conservative, firm, but charitable; more constructive and less iconoclastic. It is not the destroyers, but the builders that lead mankind onward and upward to higher ideas. I cannot see how any intelligent Spiritualists can be anything but liberals in the true sense of the word. They should claim nothing for themselves that they do not concede to all others, the right to think and speak their sentiments freely; and yet I have found much illiberality among Spiritualists. This spirit, I think, is rapidly passing away. A more conservative influence prevails wherever I have been this summer, than I have ever found in other years when I have visited the camp meetings in the North and East.

My next engagement was at Neshaminy Falls, twenty miles from Philadelphia. Having lectured in that City of Brotherly Love in '76, and in May '78, and attended their first and third camp meetings, spending two Sundays each time, the latter filling Mrs. E. L. Watson's engagement besides my own. I have more acquaintances there than at any other place. Here I spent ten days very pleasantly. I know no Association better organized and officered than the first one at Philadelphia under whose auspices these meetings have been held; nor have I ever seen larger audiences than at these meetings. Their seven years' lease expires this year, and they expect to get a more eligible location and build more commodiously than they would have been justified in doing here.

There is an independent feature being rapidly developed at these meetings, which, I think, will be the means of convincing thousands of the truth of Spiritualism. I allude to those who have the gift that Paul says we should covet,—"the discerning of spirits"—those who have the gift of clairvoyance and clairaudience, which means they see with their spirit-eyes and hear with their spirit-ears, as we all shall when we are born into the Spirit-world—misnamed death. E. V. Wilson was one of the first; J. Frank Baxter and others soon followed. Now we find them at all the meetings.

Mr. Charles Nelson, a young man and a new medium from Philadelphia, followed me after my lectures, and gave scores of tests scattered over a large and interested audience; nearly every one was recognized as true to the letter as to names, dates, descriptions and relatives. I will mention one given to me by a Mrs. Pattison publicly. She said, "I see by you an old preacher who says he died in the pulpit, and that he had a son who was lost on the Mississippi river. His name was Bryant; he was a Cumberland Presbyterian minister." I stated that I did not recognize the parties. Last Sunday I attended the U. P. Church, and made inquiries, and found he had a daughter there, and she stated her father had fallen and died in the pulpit, and her brother was lost on the river.

I was at New York three times—happened there the day before Grant's funeral. I spent the evening pleasantly with Prof. Kiddle and family. I stayed to see the procession on Saturday; in the afternoon went to Neshaminy Camp Meeting. On my return I spent two days and nights with Dr. Crowell, then took the Fall River boat for Boston.

Dr. Wellington took me to see the Spiritual Temple. It is, indeed, a grand structure, surpassing even the descriptions I have read of it. Mr. Ayer, the liberal donor of the \$250,000 to build it, is a model man and medium. He called and spent some hours with us at Dr. Wellington's. He is a much younger man than I had supposed—open, frank and genial. The Spiritualists should supply the means to furnish that magnificent edifice, which is an honor to our cause, and is destined to wield a most salutary influence upon the public mind, not only in Boston but throughout the country. Every author of spiritual books should devote one at least of each to the public library, which is located in a magnificent room. I will gladly avail myself of the privilege of thus doing. Its location is in the most eligible and fashionable part of the city. It is among the finest churches, and surpasses, I think, any of them in architectural taste, beauty and general arrangement for the purposes for which it has been erected. It is to be dedicated during this month.

My next engagement was at Onset Bay. Though I had been invited there previously, I had never seen my way clear to attend any of their meetings. Though I had read with interest descriptions of the place and surroundings, it surpassed them all. There are about 150 acres surrounded by salt water. The island seemed to me to be in the shape of a high shoe. Nature has done all that was necessary to make it one of the most lovely places I have ever seen. There are about 300 houses (called cottages) nearly all two stories high—some of them more. Most of them face the bay. The ground is laid off in streets, avenues, alleys, etc., to suit the land and water. Everything is on a magnificent scale. Order and system mark every arrangement in detail. I was told that some sixty families spent the winter there.

It being surrounded with salt water keeps it much warmer than at Boston 52½ miles distant. Some ten years ago 100 persons paid \$50 each and bought the 150 acres then a wilderness; now the land sells there as high as in most cities. Hotels, stores, in fact, almost everything in a city is to be found at Onset. It now stands, and will I think ever

remain at the head of the list of spiritual camp grounds.

I must not omit to mention Wicket's Island out in the Bay where Mrs. Dr. Cutter has her medical establishment. This must certainly be as healthy a place as can be found. The bath houses scattered all around, show how the people enjoy this healthy luxury. I walked all around the shore, and on my return to my pleasant home at Mr. Peabody's, I said to his "better half" as the Queen of Sheba said to Solomon, "the half has not been told" me. I left Sunday evening after lecturing. I left per boat to New York, and on to Look-out Mountain Meeting. The railroad not being finished there, the audience was not large. They are at work on it, and we hope next summer to have a grand meeting there. Memphis, Tenn. S. WATSON.

## STATUS OF CALIN.

A Defense of Calin by a Prominent Lawyer.

The status of Calin in the normal world has been decidedly low for some centuries. It is perhaps an encouraging sign of the advance of humane sentiment and the development of keener sensibilities that one of the ablest lawyers of Boston has, out of pure love of the subject, undertaken the task of settling Calin's record as a man and a citizen in a better light before the world. The historian the other night listened to this distinguished advocate's informal but earnest plea in behalf of Calin.

"There is," said the lawyer, "no more clearly marked evidence of the progress of our civilization than the clemency which is to-day extended to persons accused of crime. Every safeguard is thrown around them at the time of trial, counsel is provided, witnesses paid, all opportunities for defence afforded, and if the prisoner is of sufficient public note experts are provided in case the prisoner or his counsel should desire to offer proof of insanity.

"In this view, it may be regretted that the revisers of the Bible were not in sufficient accord with the modern spirit to go outside their strictly literary duty of translation and revision into the domain of fact, and review some of the severe judgments pronounced in the scriptures, with the purpose of redeeming long abused names from possible injustice. It can hardly be doubted, for instance, that the evidence upon which Calin has for centuries been adjudged a murderer would not for a moment sustain an indictment in a modern tribunal of justice.

"A review of the case in the light of modern criminal jurisprudence is but a tardy act of justice to one of the earliest pioneers of our race, whose descendants have a right to be relieved from the odium resting upon their family name.

"In the first place, it must be conceded that the accused was denied the protection of that bulwark of Anglo-Saxon freedom, trial by jury. This alone should relieve him of infamy, from the aggregated powers of all the States of the Union, the United States of America, and the government of Great Britain and Ireland and Empire of India, which last would presumably have jurisdiction in this case, could not to-day find him guilty of murder without trial by his peers. Shall we be more severe with our forefathers than we are with ourselves?

"It is not possible that the evidence could have sustained the burden of proof beyond a reasonable doubt. According to the indictment, which is contained in the fourth chapter of Genesis, it is not claimed that any person saw the act even if it was done. Beyond the Mosale statement, which does not appear to have been made under oath, that 'Calin rose up against Abel his brother and slew him,' there is no scintilla of testimony of guilt. There is no confession. Calin, when asked where Abel was, replied, 'I know not,' and indicated a readiness to leave and assume his duties in the new world by adding the inquiry, 'Am I my brother's keeper?' Not another word is there by the accused which could be distorted by the most ingenious of prosecutors into a confession. Only the afflicted man, laboring under the weight of condemnation united with grief at the loss of an only brother, groaned, 'My punishment is greater than I can bear.'

"There was no opportunity for him to prove an alibi, because, as a tiller of the ground, he might have been in a remote spot, and the sparsity of population made it impossible for him to have witnesses of his presence elsewhere. Nor is it even probable that he was able to secure the services of counsel. The census at that time only included Adam, Eve and Cain, Abel being dead, and Seth, the next son of Adam, not having been born until some years later. It is not probable that either Adam or Eve could have acted as counsel for Calin in this cause, in which they had so personal an interest. It is safe to say, therefore, that he was condemned without a proper hearing before his peers and without an advocate. It is considered, too, by modern criminal jurisprudence, that to convict the accused, he must be shown to have knowledge of the nature and probable result of his act. It is in the nature of things that Calin should not have known what death was, or how produced. None of his family had died at that time, and such a thing as death or a funeral was entirely new to him. Modern art has recognized this truth, and in a noble and just picture Calin is seen standing over the dead body of Abel wondering at the change which has transpired. Shall the deliberate judgment of mankind be less just than its art?

"Still again, there is no reason to believe that the possibility of emotional insanity was excluded by the defence. Cain's offering of fruit had been slighted, while Abel's lambs had been looked on with favor. Possibly the younger brother, with the levity of youth—and at this distance of time who shall say—had jeered and taunted the elder into a state of ferocity often accepted in our courts as emotional insanity. The fact that the disease left no permanent trace of its existence is a circumstance which, often, perhaps usually, is an incident of the modern instances of emotional insanity.

"I would not advance the proposition that Calin was innocent, but for the beneficent presumption of law that every man is presumed to be innocent until he is proved guilty, and proved guilty Calin has never been.

"Our civilization is of but little credit unless the present generation does what it may to atone for the injustices of the past, and certainly this brand upon Calin, older than Christendom, calls for expiation. We should not advise a statue, for this might prove but another stigma. A poem in his honor might bring upon him but added reproach, and thus fail of its purpose. Perhaps the best way to secure lasting reparation will be to organize a society with a prominent list of honorary officers who shall dine and orate at frequent intervals at the expense of associate members. Whatever plan shall be adopted, we should not rest until this wrong is righted, and until the names of Calin and Abel are

coupled in the popular mind and in nursery tales with the same significance as attaches to the names of David and Jonathan, or the names of Damon and Pythias."—Boston Evening Record.

## SOLOMON VALLEY CAMP-MEETING.

To the Editor of the Religio-Philosophical Journal:

The Spiritualists of the Solomon Valley held their annual camp meeting at Delphos, Kansas, beginning Friday, August 21st, 1885. The meeting was formally opened Saturday, at 2 P. M., with an address by J. M. Waterman, of Hamburg, Iowa, subject: "Man the Arbitrator of his Destiny, and not a Creature of Circumstances." In the evening the meeting was addressed by Mrs. A. L. Lull, of Topeka, upon the subject of "The Ideal and the Real." Sunday morning an organization was effected, and the following officers elected: Dr. A. D. Ballou, Delphos, Pres.; Joy N. Blanchard, Delphos, Vice Pres.; J. M. Waterman, Hamburg, Iowa, Sec.; Mrs. A. M. Lewis, Salem, Kan., Asst. Sec.

The morning discourse was delivered by Rev. Sophie Gibb, pastor of the Universalist church at Decatur, Ill.; afternoon address by C. L. Lewis, of Salem Kan., entitled "The Rise and Fall of Man." In the evening, on account of an approaching storm, the regular discourse was deferred, and a conference meeting held instead. After several short speeches, Mrs. Lull gave tests and readings from the platform, the greater number being verified upon the spot, and all subsequently announced as recognized to be true.

Monday morning, Conference and experience meeting, at which many interesting experiences and reminiscences were brought out. Afternoon—Address by Joy N. Blanchard, of Delphos.

Evening—Address by Dr. A. Ballou. Tuesday—Forenoon conference; afternoon, very profitable fact meeting. In the evening, after a beautiful and inspiring invocation by Mrs. Lull, John Dickson, of Salem, Kan., addressed the meeting.

Wednesday morning and the forenoon spent in conference and fact meeting; afternoon, address by Prof. D. C. Seymour, of Clyde, Kan., upon the subject of "Religious Intolerance." In the evening Mr. Page of Beloit, Kan., gave a short address, followed by Millard Blanchard, of Delphos.

Thursday—Greeting was sent to the Lake Pleasant camp meeting. The forenoon was spent in conference and fact meeting; afternoon, address by J. M. Waterman, subject: "The Irrepressible Conflict." In the evening a short address and exhortation was delivered by Ezra Comfort of Pleasant Valley, after which Mrs. Lull followed in a short address upon the "Philosophy and Phenomena of Spiritualism," and a beautiful poem from spirit Alice Carey. She then gave tests from the rostrum, all of which were recognized and admitted to be correct.

Friday—It was voted to locate a permanent camp at Delphos. Afternoon, address by Millard Blanchard, followed in the evening by Joy N. Blanchard.

Saturday—Very interesting fact and experience meetings occupied the time until noon. Afternoon, address by C. L. Lewis. In the evening, a storm threatening, the time was used in conference.

Sunday—Conference and fact meeting during the morning hour. Forenoon, poem by Mrs. Lull, entitled "The Beautiful Land," after which an address was given by J. M. Waterman, upon "The Duality of Man's Existence." Afternoon, address by Dr. Ballou, subject: "The Spiritual of the Universe." Evening, the following dispatch was received and read:

LAKE PLEASANT, MASS., AUG. 30, 1885.  
To the Spiritualists of the Solomon Valley:  
Lake Pleasant returns greetings, and wishes you abundant prosperity and spiritual advancement.

JOSEPH BEALS, Pres.

Mrs. Lull then gave a short address upon the "Evolution of Thought." The President, Dr. A. D. Ballou, then followed with a parting address, bidding the assembled multitude good-by and God speed. This virtually closed the camp meeting. Fully 5,000 people were in attendance upon this, the closing day.

Monday morning the campers on the grounds gathered around the rostrum and participated in a parting conference and fraternal handshaking, renewing vows and pledges of affection and remembrance which shall forge connecting links between the present and future gatherings of this sort, and binding all in closer union of spirit, as they radiate from this one common center, and plunge into the turmoil of daily life. By the middle of the afternoon the tents were all struck, and the busy camp of the day before, with its five thousand people, had dwindled to a baker's dozen who were waiting for the evening train to bear them homeward. Thus closed the most successful camp meeting ever held in the Solomon Valley. The utmost harmony prevailed throughout the entire session of ten days. Prof. T. C. Vine and wife, of Chicago, furnished most excellent music for the occasion, and added greatly to the pleasure of the meetings.

A. D. BALLOU, M. D., Pres.  
J. M. WATERMAN, Sec.

## INDIAN MAGIC.

(Abridged from "Cassell's Saturday Journal," July 18.)

"I was travelling through Anam, with a party of German officials, when we stopped one night where a number of magicians were resting. There were six, four men and two women, all small, except one who was gigantic. I made their acquaintance, as I was then interested in legerdemain, and won their good-will. They were eager for me to show my skill. I did so, but in every case they caught me and laughed at my efforts, excepting in one trick—the 'Pharaoh's serpent,' so much in vogue some years ago.

"After I finished, the doors were closed, and only those admitted who paid a small fee, and soon, the apartment being filled, the magicians began. The audience sat on the floor around them, so that the performers had no way of concealing themselves or of hiding anything. At their request I satisfied myself that they had nothing about them. Then one of the women stepped into the inclosure, the rest remaining behind the spectators. The light was now lessened, and the woman's face became gradually illumined by a ghostly light that extended quickly over her entire body. She then moved round and round, uttering a low murmuring sound, gradually quickening the pace until she whirled about like a top. Then the light that had clung about her seemed to be whirled off and assumed a pillar-like form beside her; then she stopped, turned, and began to mould the light with her hands until it assumed a form, with face and headgear. She next called for a light, and all the candles being relighted, there stood a stranger, native, seemingly evolved out of cloudland. He stepped forward and grasped my hand; his hand was moist, as if with perspiration.

"The lights were lessened, but not so much that we could not see; and in a few moments

the new figure began to fade, soon assuming the appearance of a pillar, or form of light, and then, attaching itself to the woman, was seemingly absorbed into her form. All this was done before, at least, fifty people, and not ten feet from myself. The woman appeared exhausted.

"The gigantic man next took his place in the ring, and, handing a sabre to me: 'In five minutes I wish you to behold me.' I objected, but he said it had been done many times; so I finally agreed. In the dim light he twisted himself about, grew perceptibly smaller, and finally stood before us so gauzy that I thought I could see through him. The five minutes past, I took the sabre and struck his neck a light blow, when, to my horror, the blood spouted, and the head fell upon the floor; then the body stooped, picked it up, held it in the air, and then placed it upon the shoulders. Full light being restored, there stood the giant grinning.

"The blood? That had faded away. All the party had now stepped into the ring, and began to chant and move about. In a few minutes they ceased, and we observed that one was missing though no one saw him go. A moment after, the whirling was repeated, and another was found to have disappeared, and so on, until in fifteen minutes only the giant was there. More light was now called for, a noise was heard at the door, and on its being opened there stood the five! That ended the performance for the night. I sat up well into the morning, trying to make out how it was done. The natives said it was magic, and I began to think that was the easiest way out of my difficulty.

"The following day another performance was given at mid-day. The giant, as I call him, caused the audience to sit on a grass plot, leaving a circle of about twenty-five feet across, and in this the magicians took their places, the giant opening proceedings by taking a roll of ribbon, and, by a dexterous toss, he sent it up fifty feet or so, when we saw a hawk dart at it and carry it up higher, until we nearly lost sight of it. It then seemed to enter a cloud; but from the cloud came sailing down the ribbon first a dog, then a snake that wriggled off the moment it touched the ground, and was captured by the men; then a larger object came sliding down, and one of the women, leaping forward, received and held out to the crowd—a laughing native baby. The giant had all this time held the end of the ribbon; and, letting it go now, it seemed to disappear in the air; at any rate, we saw it no more."—Light, London.

## Apparitions which Startle Moorestown, N. J.

The usually quiet and unruffled tenor of the village of Moorestown, N. J., has lately been aroused to the highest pitch of excitement about a ghostly apparition which has appeared at unequal intervals along the railroad just above the East Moorestown station. A short time ago, when the fast train from Long Branch was dashing down the road, the fireman noticed something white just ahead of the train. The fireman said it did not jump off on the left of the train; and the engineer said it did not get off on his side. Both thought the train had run over a man. It was stopped, and a thorough search was made for the mangled remains of the victim. The station employes and some citizens walked along the tracks and carefully examined the ties, but no marks of blood and no body were found. The fireman was certain he saw a man in his shirt sleeves in front of the train, and his sudden disappearance from his dangerous position was an unsolved mystery.

Ignorant of this affair, Mrs. Cassidy, an intelligent lady of Moorestown, and her sister walked over the track at this point a few nights afterward. She said: "We were walking slowly along, and I was never thinking of ghosts. I suddenly cast my eyes to the right and cried out: 'Oh, my! look there! What is that?' and my blood stopped in my veins, and I was paralyzed with fear, for right in front of me stood a tall, thin figure, dressed in black, with a cape veil over its face. It must have been nearly seven feet in height. My sister said: 'Oh that is some widow; but it suddenly whirled away with a whizzing noise, like pheasants make with their wings when they rise and fly away. Then my sister was frightened, and we both went down town. I met my brother and told him all about it. He said we were cowards, but came back with us to the place where we saw the ghost. It was quite light, as the moon was just breaking through the clouds. When we arrived at the place, my brother saw it, too, and started to run after it, but it suddenly vanished. It did not seem to have any feet, and, though I don't believe in ghosts, it was the queerest looking thing I ever saw."

The same night Mrs. Cassidy saw the ghost it appeared to others. It has been seen many times since, and probably one-fourth of the population of Moorestown have gone up the track, well protected, to satisfy their curiosity as to the reality of the ghost. Aaron Burr, the town constable, went out to tackle the weird visitor one dark night. He was certain he would prove the mystery a hoax. Armed with a six-shooter he walked up and down the track anxious for an interview. He met suddenly the object of his search, and bravely banged away at the mysterious object which confronted him. He says it suddenly transformed its shape from a tall, black figure to a peculiar looking white dog and vanished in the bushes. Tom Cassidy, Louis Certain, Tom Marage and William Budd, four incredulous citizens, concluded to ferret out the mystery and bravely face the foe. One night, after coming from their work on the railroad, they visited the haunted spot, determined to shoot the rascal who would perpetrate such a humbug on the community. Tom Cassidy described their meeting with the ghost as follows: "We were walk-

ing along the road not thinking of the thing just then, when a tall, thin form, too large to be a man's, stood in front of us. It was dressed in woman's clothes, and its face was draped. It wore something on its legs that looked like gum boots, and its tall form swung to and fro like the boughs of trees when the wind blows through them, and made a similar noise. Louis Certain yelled out: 'My God! Is that that ghost?' Then Bill Budd drew a revolver, and he ran a square, following it. He could not get nearer than ten yards to it, and when he was going he was gaining on it it suddenly disappeared in the weeds. The strangest part of the affair is that the ghost-ran along the sandy road, and when we afterward examined the road not a track or trace of one could be found."

William Budd said: "I am a very fast runner, but I couldn't keep up to that thing. I don't believe it is human for it does not run like a man. I wanted to fire at it when it ran away from me, but the other fellows told me not to shoot, and then, when I was going to draw and fire, the infernal thing disappeared. I never did believe in ghosts, but that is one."

Some of the citizens say that just two years ago a similar apparition, clothed in white, was seen at the same place. It manifested itself to a great many in the community, and some think it only a reappearance of the old ghost clothed in black.—Boston Herald.

## The Convention and the Congress.

The two Conventions, the one at Albany, N. Y., Sept. 11th, 12th and 13th, and the other at Cleveland in October, are both for the same purpose, the creation of a vast interest and enthusiasm in the work of Liberalism throughout the United States and Canada. It is to be hoped that as many as possible will attend both Conventions, for the one will not be a repetition of the other, but an evolution and advance. The noble impulse which we shall all receive from the Albany Convention will be carried on to the Congress at Cleveland for practical activity. At Albany will be displayed the intellectual wealth and resources of the Liberal party, and these will convince the world of the intensity of our determination, and the moral power which we represent. We shall obtain a recognition never yet accorded to free thought principles. With the interest thus created, and the attention of the public universally attracted, our own forces made more compact and enthusiastic, the stream of effort will flow on to Cleveland with accumulating influence. The Congress in October will be pre-eminently the meeting for action; for the adopting of the best methods of work, and the pushing forward of the campaign for the coming year with unprecedented activity. We need a grand rally at both Albany and Cleveland in order to fully meet the necessities of the hour. What we need above all things is acquaintance, fellowship, *corps de esprit*, the magnetic powers of comradeship, the individual conviction blended with the universal inspiration. These gatherings are to develop and express the spirit of fraternity, to cultivate the humanity of our movement, and to mold these many-aided agencies that shall hasten the new integration of mankind on the basis of liberty and science. Those who cannot go to one will surely make an effort to go to the other. Many of our Eastern friends can only go to Albany, many of our Western friends can only come to Cleveland, but we hope that as many as possible from East and West, and North and South will attend both Convention and Congress. For a few weeks we have given special labor to the Albany meeting. Its success is now assured. There will be a noble attendance of Liberals. Few weeks after this Convention will be held the National Congress. From now on with the splendid impetuosity of movement which we shall acquire at Albany, we hope that all will join heart and hand for a Congress of Liberals at Cleveland, which shall speak the most important word of the day for human advancement. SAM'L P. PUTNAM.  
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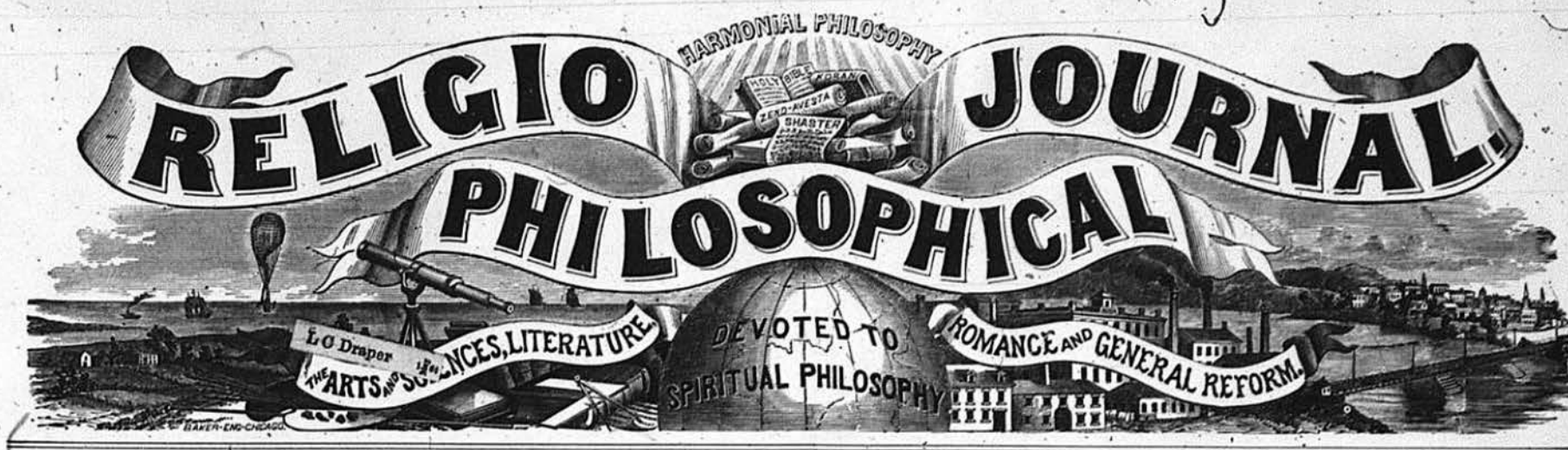
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Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums; interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

#### CONTENTS.

- FIRST PAGE.—The "Lost Continent." Looking into the Future.
- SECOND PAGE.—John Bauer, the Great German Mystic. Life and Vision in the Two Worlds. Preface to the "Lost Continent." Modern Spiritualism.—Its Relation to Public and Individual Rights. Materialized Flowers.
- THIRD PAGE.—Woman and the Household. Faith Healing. The Flicking of a Clock. Book Reviews. Miscellaneous Advertisements.
- FOURTH PAGE.—Editorial Notes of Travel. Rome's Warfare on the Common School System. The Rev. Wm. Tennant, Jr. J. H. Mott as a Medium.
- FIFTH PAGE.—Western Society for Psychical Research. The Philosophical Society. Haskell vs. Wright. General Items. General News. The Medium Mott Criticized. Miscellaneous Advertisements.
- SIXTH PAGE.—What the Waves Said. Criticism of an Address Delivered by J. Clegg Wright. The Russian-Jews. A Curious Incident. Urals of Sand on the Shore. The Boston School War. Death and Afterwards. Materializations at an Early Day. Notes and Extracts on Miscellaneous Subjects.
- SEVENTH PAGE.—Is There a Sixth Sense? The Epidemic of Crime. Miscellaneous Advertisements.
- EIGHTH PAGE.—The First New England Witch. The Church of the New Spiritual Dispensation. Hopeful Words. Miscellaneous Advertisements.

#### THE "LOST CONTINENT."

The Golden Age of Pre-Historic Times.

Exhumation of Treasures from the Indian Ocean.

Through the Mediumship of Abram James. Reported and Edited by E. Whipple.

#### LECTURE SIXTH.

##### SILORIA'S RECEPTION.

Announcement of the Voyager's Return—Great Excitement and Preparation for his Reception—Grand Procession from Primosa to Onanatta—Description of the White Elephants and Chariots.

Siloria's approach to the home-land was so well understood by the members of the Patriarchal Order, that sentinels or watchers were placed upon the highest points of land at the entrance to the Bay of Alabria. So when the ships came in sight, signals were sent up and immediately responded to by the ships. Then signals were flashed all over the densely populated regions, announcing the return of the voyager. Before the vessels were in the harbor the news had been spread through the Parent City, some seventy miles away, and sounds of rejoicing were heard everywhere. Great excitement prevailed at Onanatta, even among the steady going people, and all classes entered heartily into the extensive preparations for a grand ovation. So a decree was published and sent over all the land, to the various towns and cities, for the assembling together of the fathers or leading men of the nation to receive and pay honor to the returned voyager. The priests, the wise men, the men of honor and position from all parts of the land were brought together, and joined their counsels in the vicinity of the governmental buildings in the Parent City. In the meantime, whilst the preparations were going on, the vessels had anchored in the harbor, and Siloria and his chief officers were conducted to the house of reception, standing on the shore of the beautiful Bay. It was the business of the people of Primosa (the maritime city) to take charge of the voyagers until orders came from Onanatta.

After several days had been spent in preparation, a grand army came marching toward Primosa. The priests led the van, mounted upon white elephants, of which 250 were brought into requisition on this occasion. The elephants were beautifully caparisoned with blue and purple mantles, and with jewels of gold and precious stones. The patriarchs and nobles, with their wives and daughters came in state, dressed in the royal robes of reception. A vast number of chariots and palanquins were brought out, each capable of carrying from six to fifty persons. In front of the latter vehicles was a guide wheel, and in the rear, machinery was concealed for running them over the highway. The palanquins were ornamented with gold and silver tapestry. They were indeed most gorgeous vehicles.

Over the great highway connecting Onanatta with Primosa, the grand army of reception came to conduct Siloria to his home. As we said, the priests and patriarchs, dressed in purple robes and mounted upon white elephants, led the van. Next came the priestesses and vestal virgins in their beautiful palanquins, dressed in costly apparel and holding golden banners. Then came the people of lower grade, seated in vehicles of less costly construction—the gorgeousness of the display decreasing toward the rear. But all were happy; all were anxious to pay honor to the great discoverer. In this manner they entered the city of Primosa.

The Triumphal Car, in which Siloria was conveyed to his home in Onanatta, remains to be described. This car was a very grand and imposing vehicle. Gold and costly gems and rich tapestries were wrought into this moving wonder with the artist's most consummate skill. The body of the car rested on six wheels, with broad tires. Its form was that of an ellipse, rounded at the bottom like a boat, with the sides brought up several feet from the axles. Just above the wheels, the body of the car was given a lateral extension, forming a shoulder. From the lower angle of this projection was suspended a rich cloth, woven of gold and silver threads, ornamented with figures of birds and quadrupeds, and fringed with gold and diamonds. The portraits of patriarchs of former generations, were also represented. This emblazoned curtain came down within a few inches of the ground, quite effectually concealing the wheels. Above this curtain the body of the car was constructed of wood, ornamented with gold and silver and inlaid with a variety of jewels. Upon this surface were emblems of the sacred orders that existed in the land. The body of the car terminated at the top with moulding that resembled the railings of a boat, which was ornamented with silver stars. From this moulding metallic standards arose, an inch in diameter, with logarithmic flutings, burnished with gold, and chased with various figures and devices. Small metallic bars, also burnished with gold, were disposed horizontally, connecting the standards at their upper extremities. Over these a beautiful canopy was stretched, made of the richest cloth. This came down at the sides twelve inches or more, and from the lower edge tassels of silk and gold depended. The ceiling of this canopied car was ornamented with silk and gold tapestries. Near the centre of this car was a throne, the exterior surface of which was covered with a purple amalgamated metal, and richly painted landscapes. The top of the throne came a little above the upper edge of the body of the car. The inside was upholstered with a rich purple velvet, and fringed with gold. No seats were placed in front of this throne, but they extended on either side and filled up the rear. These were occupied during this journey by those most directly connected in relationship to Siloria—the noblemen and noble women from the Parent City.

This Triumphal Car was drawn by three of the largest white elephants in the land, placed in the form of a triangle. They were caparisoned in the most gorgeous manner. Their bodies were partially covered with a purple mantle, fringed with gold and silver. Upon the back of each elephant was erected a magnificent pavilion, capable of seating eight persons. Upon the elephant in front, eight priests were seated. Upon the elephant to the left, immediately in front of the car, eight priestesses. And upon the elephant to the right in this triangle, eight vestal virgins were seated, all dressed in magnificent robes.

When the procession arrived in Primosa, a special deputation of nobles, forty in number, went immediately to the Reception Hall to meet the returned voyager and his retinue. Several hours were spent in the exchange of greetings and speeches. In the meantime the procession was re-arranged and put in order for the homeward journey. A platform was placed, covered with a rich cloth and carried by eight of the nobles deputized to wait upon the voyager. Upon this platform Siloria was seated and escorted to the Triumphal Car. He ascended and took his seat upon the throne, with his face turned toward Onanatta—the Parent City, the sacred locality where his childhood was cradled and his early manhood had been spent. For the accommodation of the retinue that returned with the voyager, two large chariots were provided. These were placed in the rear and a little to the right and left, forming a triangle, of which the Triumphal Car was the apex. The nobles and priesthood, mounted upon 250 white elephants, led the procession, marching with six elephants abreast. Following the Triumphal Car and its attendant chariots, were hundreds of palanquins, and lesser vehicles, moved by concealed machinery, each carrying from four to twelve persons—the splendor of the train gradually decreasing toward the rear, which was brought up by the masses.

In advance of all, a number of young men were sent as couriers, with bugles and musical instruments. They represented angelic or spiritual messengers. Attached to their shoulders were bright metallic wings, about five feet in length and light as gossamer. As they ran these wings expanded until their tips were about five feet apart. Their outer garments were finely wrought from gold and silver, and disposed in scales, which made a beautiful display as they ran. Smaller wings were attached to the legs just above the ankles. Upon the cap of each was a gold emblem of the Paradise bird. This was a sacred bird with our people. A religious awe or superstition regarded its song as presaging some grand income from the realms of spirit. While the procession was on the march these couriers were continually running in advance, sounding their bugles and chanting their welcomes. All their movements were rhythmic, disposed in circles, triangles and squares. Their voices and instruments kept time to their footsteps. When fatigued they fell back into the procession and others took their places. Upwards of fifty of these heralds were kept constantly in advance.

All preparations completed, the magnificent train was put in motion. The elephants marched with measured tread. The chariots glided with easy movement. Silver and gold

and precious jewels vied with the sun in splendor. Purple plumes swayed and golden banners waved. The intelligence, the beauty and wealth of the nation were disposed in one magnificent combination, and all moved as one heart-beat to conduct the great voyager to those home airs that had waited 80 years to welcome him back again.

Now, the route from Primosa to Onanatta was not through a desert country, but it was along the most beautiful highway which nature and art ever combined to realize. This road was graded and paved the whole distance—about 70 miles. It was about 150 feet wide, with a stone gutter and stone balustrades on either side. Along the whole route trees were planted—orange, lemon, almond and flowering trees. The road was covered with a durable cement, which rendered it hard, smooth and quite free from dust. Over this the motor-vehicles were often run with great speed. Adjacent to the road a large number of fountains were placed, and on this occasion they were decorated with flowers which were disposed into the most beautiful symbols of welcome. Towns and villages and lawns and groves lined the whole distance. Boys and girls, dressed in their neatest garments, assembled in groups along the road, strewing flowers, waving banners and singing songs.

After two days' travel, on the evening of the second day, the procession entered Onanatta. The city was not so large and grand as in our time, some 300 years later. Silona Avenue was not then laid out. Nevertheless at the reception of Siloria there were gathered together upwards of 4,000,000 of people, from all parts of the land. Grand arches were erected at frequent intervals over the principal streets, and covered with green branches, flowers and emblems of welcome. Vestal Virgins were stationed on each side of these arches, dressed in white robes and with lyres in their hands, chanting sweet songs. Banners, traced with emblems of welcome, waved from hundreds of buildings. One of these emblems read: "Kia ara Siloria"—welcome home Siloria. After passing under seven of these arches, the procession halted in an open space or plaza, where a grand banquet was prepared. In this plaza a large tent was erected, the canvas of which was a beautiful colored silk. In this tent the tables were spread, with the fruits and viands of the land in greatest profusion. The tables were quite elevated, as it was the custom in our country to stand while eating. Provision was made on this occasion to banquet 50,000 people within the tent alone. Besides this, arrangements were made to feed the vast multitude in and about the city. Within the banquet tent hundreds of wine fountains were tastefully distributed and beautiful girls were continually moving between the fountains and guests.

This Pavilion was lighted from one illuminating center by the combustion of alkaline metals, evolving a light brilliant as the sun, but blended and shaded to a soft and agreeable hue.

The banquet within the Pavilion lasted three hours, and then the guests retired to rest, as the march from Primosa had somewhat fatigued them. But the people who came to receive them, were wakeful and active the whole night, making the air musical with their songs of rejoicing. All about the city, in the groves and places of resort, lodgings were provided for the multitude.

This season of rejoicing lasted thirty days. While it continued, Siloria the great, the good, the honored, was conducted to a Pavilion constructed for the purpose, where he ascended a platform, accompanied by the priests, the nobles and men of position in the nation; and during three hours each day, for thirty days, he stood before the people and addressed them concerning what he had seen and collected during those 80 years of travel in foreign lands.

We have already spoken of seventeen individuals whom Siloria brought home from the different nations he visited. These persons were conducted to the Pavilion and introduced to the populace, Siloria taking each by the hand as they were presented. The response of welcome was taken up by the multitude and re-echoed, wave after wave to the remotest limits of the vast assembly. But a fraction of this multitude could hear the utterances from the Pavilion. Hence speakers were stationed at convenient intervals, who caught up the words as they were spoken from the platform, and repeated them to the masses in the rear.

The populace regarded Siloria almost as a god, for as he had been absent 80 years, there had been millions born within that interval who had never seen him, and only knew him by hear-say—as "Siloria the Great," "Siloria the Saint," who had gone forth to gain a knowledge of far distant lands. Accounts of his discoveries had occasionally reached the home people. A new realm of knowledge and power was opening to them. Hence all eyes were directed toward Siloria. Great expectations centered in him. Every one, from the highest to the lowest, felt an interest and a sort of ownership in the great personage who had returned to them.

We cannot learn from the various Annals of the different nations of the globe, that any monarch or potentate was ever honored with such a superb reception, with such a magnificent ovation, as that which was tendered Siloria on his return to his native land. The grand procession of Cyrus after he had conquered Babylon, and the triumphs severally tendered Scipio, Pompey and Caesar in Rome, all fell short of this, both as regards wealth

and magnificence of display, and in the character and spirit of the people, who assembled to do honor to their hero. These latter chieftains won their renown by weakening or destroying the rival nations abroad, and by imprisoning their enemies at home. Their victories were purchased with blood and tears. The reverence paid them was often the expression of flatterers, favorites and retainers, rather than the gratitude of a redeemed and disenthralled people. The power they wielded was force, and the sentiments they inspired were those of fear and distrust.

But Siloria moved in the steady poise of wisdom and love. He discovered continents and sought an acquaintance with foreign nations to the end that the horizon of knowledge might be enlarged, and that better laws and ideas of life might be communicated to all parts of the globe. He did not go out to despoil others and aggrandize himself, but he went out to bless, to raise up the people's lives, to elevate the standard of morals among men, to inspire sentiments of brotherhood, to present a nobler ideal of living than that which already existed among the half civilized nations of the Earth. A beautiful radiance lingered upon the path he trod. All nations honored, respected, loved him. Siloria's triumph, therefore, was not a tawdry show, mingled with flattery; but it was the joyous, spontaneous expression of an intelligent and grateful people.

(TO BE CONTINUED.)

For the Religio-Philosophical Journal.

#### LOOKING INTO THE FUTURE.

We find both historians and theologians claiming that God alone knows the future; he alone can prophesy correctly of the future, and, consequently, all ancient prophets were inspired by the Most High. The past thirty-seven years has, I think, satisfied many Spiritualists that finite beings may and do to some extent, truthfully divine the future. Henry Clay said, "If we add Texas to the United States, we shall have war with Mexico." We added Texas—the war then came. How did Clay know that? He knew it through that knowledge which constituted him an experienced statesman. Much correct prophesying has been done, and may be done on this principle by spirits in the body, and out of the body. But this kind of prophecy depends upon one's knowledge, wisdom and experience in a given direction. Inter-course with the Spirit-world indicates that there are other principles upon which prophecy may proceed. Both men and spirits of quite limited attainments oftentimes prophesy very correctly, and that, too, upon subjects so unimportant as to preclude the thought of divine interposition.

A lady friend of mine who was to take a journey, the night before starting dreamed out every minute circumstance which actually took place on the journey. Among other things, that coming to a certain place, the snow banks were so high that she had to get out of the conveyance, and one of her rubbers came off in the snow. This lady, being a relative, has often told me of her experiences. The future was frequently brought before her in visions while awake as well as in dreams; not only trivial affairs, but very important ones. When she retired at night, if a mouse had been caught in a trap in the house, she would see it in a vision; if her chickens had been left in danger that would be presented to her. If a selfish and treacherous person was to be avoided, she would see a likeness of the person, accompanied by an impression that she must be on her guard when she might see that person. If a great battle had taken place in the South at night the movement of the troops and the termination of the battle would be shown to her in vision. In news, during the war, she was ever in advance of the public journals. In the times of the three-cent postage stamps for making change, the exact appearance of the small currency issued by the government, was truthfully shown her before the intimation of the government was made known. Thousands, if not tens of thousands, doubtless have had experiences corresponding to this, proving that there is a power outside of those dwelling in the body, that can take cognizance of existing circumstances, and impart knowledge of the same. This same power, in innumerable instances, has furnished the proof of ability to look forward for weeks, months, and years in the future.

I think the reader will hardly conclude that the God of this illimitable universe, as a personal being, attends to all this kind of phenomena. It seems more likely that spirits out of the body can, to a greater or less extent, peer into the future. This may be governed by their individual development in certain directions. Paul gives us to understand that spirits differ as one star differs from another in glory—a fact which the spiritual investigator readily finds out. It does not follow because some spirits return and say they are not able to look into the future that other and more highly gifted spirits cannot. There are great numbers of men dwelling on the earth who may not be able to count over ten, while others delight in calculating the distances of the stars from the earth.

When Alexander the Great was returning with his army from his conquest in India, the soothsayers at Babylon foresaw that if he came to Babylon it would be the means of his death, and they warned him accordingly. Though he much desired to make that city his seat of government, yet for a time he avoided going to the city. But the philosophers

that accompanied him with his army, assured him that the soothsayers knew nothing about the future; it was all a base superstition—that he need not fear to settle at Babylon, if he so desired. He yielded to their views, went to that city and soon lost his life; whether from drinking too much wine at once, or that which was poisoned, was never fully settled, though the quantity he drank I should think would kill any man.

Rollin, the historian, was very fond of giving his own religious views along with history, so that he has left abundant evidence of his bigotry and superstition. He says: "Whether Alexander lost his life by poison or by excessive drinking, it is surprising to see the prediction of the magi and soothsayers, with regard to his dying in Babylon, so exactly fulfilled. It is certain and indisputable, that God has reserved to himself only the knowledge of futurity; and if the soothsayers and oracles have sometimes foretold things which really came to pass, they could do it in no other way than by their impious correspondence with devils, who by their penetration and natural sagacity, find out several methods whereby they dive to a certain degree into futurity, with regard to approaching events; and are enabled to make predictions, which, though they appear above the reach of human understanding, yet are not above that of malicious spirits of darkness. The knowledge those evil spirits have of all the circumstances which precede and prepare an event; the part they frequently bear in it by inspiring such of the wicked as are given up to them, with the thoughts and desires of doing certain actions, and committing crimes; an inspiration to which they are sure those wicked persons will consent; by these things devils are able to foresee and foretell certain particulars. They, indeed, often mistake in their conjectures, but God sometimes permits them to succeed in them, in order to punish the implicity of those, who, in contradiction to his commands, inquire their fate of such lying spirits."

This kind of argument, not only bears an ecclesiastical stamp, but it defeats itself. After saying that, "it is certain and indisputable that God reserves to himself only the knowledge of futurity," he then goes on admitting that "devils through their penetration and natural sagacity find out several methods whereby they dive to a certain degree into futurity." This admission is fatal to the argument, for it lets the bars down and lifts the gates for both good and bad to return and communicate, as it is very absurd to suppose that evil spirits have more penetration and sagacity in finding out methods than good spirits. Then Mr. Rollin makes God act in complicity with evil spirits, for the purpose of avenging himself on those having incurred his displeasure. It is a serious defect in popular theology that its contradictions, delusions and absurdities can't be supported without supposing all sorts of improbabilities, if not impossibilities, about an angry, revengeful Deity, and a subtle, circumventing devil.

It is quite generally admitted that the soul of man is a microcosm, containing in itself, germinally, all the varied spiritual qualities there are in the universe; if this be true, then prophecy, though lying dormant in the great majority, must be an integral element in the spirit, to be unfolded when the conditions shall be most favorable to produce the result. If we possess this principle within us, it is of course by virtue of our relationship to the common Father. "We in Him, and He in us." As infinitesimal parts of the stupendous whole, we may, as yet, scarcely dream of the powers that are slumbering in the temple of the spirit. Then we should not be surprised, if there now and then come gleams and flashes of the grander portion of the inheritance, we obtain from our Sublime Parent. To us it may seem passing strange that the psychometrist is able to take into his hands a letter written long ago by some person to him unknown, and without opening the letter correctly describe the mental qualities of the writer. He will take in his hand a fragment from some far away mine or ruin, and gather from it the character of the surroundings from whence it came, giving the habits or modes of life of the inhabitants in that locality, going back sometimes hundreds and even thousands of years. These things have been so oftentimes demonstrated, that denial is useless. We stand abashed in the presence of such wonderful powers; it goes far beyond our comprehension. But, if the finite soul has the power to gather up the threads of the past from an isolated specimen, and peer far back in the same, is not that quite as wonderful as it would be for one, knowing the present condition of an individual, to look far into the future? Is it more marvelous than to look back into the past? We cannot tell how it is that a pigeon taken hundreds of miles from home, when free, rises up in the air, flies round a circle, and then starts on a line for his home. Not only in man, but in the orders of creation below him, we meet with powers that baffle our perceptions. We are an enigma to ourselves, not knowing our own powers. Comparatively, the time is not long, since it would have been thought preposterous to say that man could float the commerce of the world by steam power, and his thoughts on a wire to his friend, thousands of miles under the sea. Daily, new inventions are reported to the world, and yet it is believed that we have only entered the vestibule. The morning light has come, but the noonday is far in advance of us. It is folly to place any limits on the unfolding powers of humanity; or on the important part humanity is to act as Divine instrumentalities

Continued on Eighth Page.



For the Religio-Philosophical Journal  
John Tauler, the Great German Mystic.

By PROF. W. H. CHANEY.

(To my recent critics.)

In a recent issue of the JOURNAL I gave some brief references to Emanuel Swedenborg which have called out several private letters, some commendatory, but the majority condemnatory. I have no reply for the former, but by the grace of God will pay my respects briefly to the latter. As literary productions, they are the merest rubbish, such as no editor, even if in accord with the writers, would presume to publish. But some of the ideas are worth noticing.

1. I am accused of falsifying history and slandering the dead. This is a grave charge, and if true, unless I can offer some reasonable excuse, I deserve the contempt of every honest man and woman. It is not my place to prove myself innocent, but for those who make the charge to establish my guilt. Such a charge, unaccompanied by proof, is slander, and I scorn to make any defense against these anonymous cowards.

2. A more intellectual class, who sign names to their letters, admit that Swedenborg was not exactly right in his mind at times, but urge that no insane man could have produced such wonderful writings. To such I reply, that not being experts in the anatomy of the nervous system, they are incompetent to form any intelligent opinion. Furthermore, by carefully examining some of the literary productions of the insane of the present day, or consult the periodical formerly published by the insane at Utica, N. Y. (perhaps it is still published), they will see that the insane are capable of writing so superior to themselves that they seem mere ignoramuses. But I cannot waste time with these critics. When they will write a criticism that the editor deems worthy of publication, I will reply fully.

#### MYSTICISM.

This is a word of vague signification, but is generally understood to signify a tendency in religion to a more intimate relationship with God. It is a feature in all religions, ancient as well as modern. Abraham talked with God; Sarah laughed at him, then lied to him, denying that she laughed, and God pocketed the insult, proving Sarah a Mystic of a high order. So, too, of Moses; not only did he argue with God, but in Ex. xxxiii. Moses convinces him that he was wrong when he said he would not go any farther with the "stiff-necked generation," and Moses made him eat his own words, which I hope were not so unsavory as the conglomerate mentioned in Ezekiel iv. Moses was a great Mystic.

Arielus, king of Argos, was told by the divine oracle that he would be slain by the child of his daughter Danae. Arielus was a Mystic, else his god would not have been so familiar with him. This god was as omniscient as the God of Abraham, and could beat him two to one at prediction, for Arielus was accidentally killed by Perseus, son of Danae, while the prediction made to Abraham that his seed should have Canaan for an everlasting possession, was as worthless as the promise of a politician. The second time I experienced religion, when a youth, was under the preaching of a man that had not committed a sin for five years. He was on very intimate terms with God and a great favorite. On one occasion God had drawn aside the curtain and allowed him to see the end of the wicked. He did not say whether it was the top end or otherwise, but he must have been a Mystic, for only that breed of fanatics and visionaries ever attain to such high favor with an imaginary God. Swedenborg was a Mystic, although he made no claim to the title, any more than he did to being insane.

#### JOHN TAULER.

This remarkable man was born in one of the years of Darkness, to wit, 1290. From a diary kept by Adolf Arnstein, of Strasburg, where Tauler was born, I have gathered much of my information concerning Tauler. Under date of Oct. 1320, Adolf writes: "Went to Hermann this morning, to hear mass. Master Eckhart preached again. Dr. Tauler in the church. How every one loves that man!... But to Dr. Tauler every one bowed and many voices blessed him. He has a kind heart to feel for, for the commonalty. He and his sermons are one and the same." There is a cold grandeur about Master Eckhart. He seems above emotion. His very face, all intellect, says it is a weakness to feel.

From this brief contrast of these two clergymen no intelligent person would be at a loss to decide which was most likely to become insane. A man like Eckhart very rarely loses his reason. It is his warlike, hearted, impulsive, enthusiastic people who lose their mental balance. As every motion of the body is attended by exhaustion of muscular force, so every action of the brain is attended with exhaustion of mental force. Man's life is like a machine, wound up to run a certain length of time, rather to perform a certain number of revolutions. The enthusiastic, emotional, impulsive, etc., make rapid revolutions and are soon gone. They live fast and the intellect shares the heavy drafts made upon the physical. Shouters, enthusiasts, and persons who keen to rush to the "anxious seat," belong to this class. They are worn from sheer exhaustion, and this is called "trance," but no more like the trance of a medium than drunkenness is like vertigo, simply because dizziness is common to both. Tauler was the sort of person to be constantly swayed by his emotions, while Eckhart would be governed by reason.

But Tauler was not an epileptic, like Swedenborg. Tauler lost his mental balance from too much nervous friction; Swedenborg from disease of the brain, which began to develop at thirty, whereas Tauler does not appear to have commenced breaking down until he was fifty. The circumstances are as sad as they are peculiar.

#### A CRANK APPEARS.

Among the religious cranks contemporaneous with Tauler was a sect styled "Friends of God." They were Mystics of the highest degree. One day, in 1340, there came a stranger to Tauler, desiring to confess to him. His name was Nicholas of Basle, an eminent "Friend of God." He was a layman, but exercising a wider spiritual influence than many a bishop in that day. After confessing he requested permission of the Doctor to preach a sermon on the highest spiritual attainment. Tauler was assuaged, but at last yielded a reluctant consent. Nicholas brought the notes of the interview had the impudence to tell him that the Great Teacher could impart more knowledge in one hour than Tauler and all his brethren by preaching till doomsday. The Doctor was angry and Nicholas referred to that anger as proof that the self-confidence of the Pharisee still clung to him and that he trusted to his great learning rather than the impulse of God.

Tauler, the good, impulsive soul burst into tears. Eckhart would have kicked the fellow

out, but Tauler was worn out, and as the last straw broke the camel's back, so the nervous system broke down under this rebuke. Poor man! We have seen how good and lovely his nature was twenty years before. He has been growing better ever since, and now a "Friend of God" has made him lose all confidence in himself. Only a fool or knave will attempt such a despicable task. Self-confidence should be the first lesson taught to the young and the last to be impressed on the feeble mind of the weak and aged. I am still angry at that fellow, although his offense was committed 545 years ago. Yet poor Tauler embraced the "Friend of God" and exclaimed:

"Thou hast been the first to tell me of my fault. Stay with me here. Henceforth I will live after thy counsel; thou shalt be my spiritual father, and I thy sinful son."

Here is a man of fifty, possessed of a brilliant intellect, one of the best and purest both by nature and practice, taken captive by an ignorant bigot. Were Spurgeon to break down in his nervous system, and surrender in like manner to a thick-necked, illiterate Mormon, it would not be half as sad.

Nicholas commanded Tauler to cease hearing confessions, to neither study nor preach, but shut himself in his cell, practice bodily austerities and live in solitary contemplation of the sufferings and death of Christ, that he might attain true humility and complete renewal. The anticipated consequences ensued. His friends forsook him; he became the byword of the cloister and his painful penances caused a lingering illness. This torture was continued for two years. At last, while under great sorrow for all his lost time and all his sins, in agony of soul he cried out:

"O, merciful God, have mercy upon me, a poor sinner; have mercy in thine infinite compassion, for I am not worthy to live on the face of the earth."

Then, in his sickness and sorrow, while wide awake, he heard a voice saying:

"Stand fast in thy peace, trust God, remember that he was once on earth in human nature, healing sick bodies and sick souls."

This was Tauler's initiation into the Mystics. He had "been drawn nearer to God."

"Nearer, my God, to thee," was the prayer of the ancient Mystic, as it is to-day at distracted meetings and religious pow-wows. Tauler had now "experienced" religion for the first time. He had heard "the still, small voice."

He knew that he had "become a new creature in Christ Jesus." I know how it is myself, for I have been through the mill twice. It is a humbug to assert that one can experience religion but once, for it is a psychological influence, and may be induced as often as the magnetic sleep. The non-scientific may jump at the conclusion that Tauler had become a medium and clairaudient, and that it was a spirit voice which he heard. On the contrary, both his mental and physical conditions were the opposite of mediumship, being diseased in a high degree, and to assert that he was a medium is to assert that mediumship is a diseased condition. It is a stupid conclusion like this that disgraces states with Spiritism.

Tauler was in a state of collapse, the sensory motor nerves were still active, while the motor nerves were still active. This condition is unlike delirium tremens, in yet has some points of resemblance, since, in both states the unreal cannot be distinguished from the real by either sight, touch, or hearing.

#### TAULER'S FIRST SERMON AS A MYSTIC.

The crisis in the disease had been reached when Tauler heard the voice, and then recovery began. And so it is with the mourner at the anxious seat, being desirous of entering at once upon his duties as a "Friend of God," while still very weak, he announced that he would again preach. I quote from Adolf's diary:

"1342 New Year's Day.—Public notice given that in three days Tauler will preach once more. The news makes great talk. My heart sings jubilant therat. I look back on two weary years that he has now been hidden from those who so need him."

"1342, January 6.—Alas! that I should have to write what I must. I forced a way into the crowded church—every part filled with people, wedged in so they could not move, clustered like bees where they had climbed above into every available space, and a dense mass in the porch besides. The Doctor came, looking woefully ill, changed as I scarce saw a man, to live. He mounted the lectern, held his cap before his eyes, and said:

"O, merciful and eternal God, if it be thy will, give me so to speak that thy divine name may be praised and honored and these men bettered thereby."

"With that he began to weep. We waited, breathless. Still he wept and could speak no word, his sobbs audible in the stillness, and the tears making their way through his fingers as he hid his face in his hand.... At last he said, with a broken voice:

"Dear Brethren, I am sorry for my heart to have kept you so long, but at this time I cannot possibly speak to you. Pray God for me that he would help me, and I may do better at another time."

How forcibly this unfortunate man reminds us of Swedenborg and of Thomas Moore, yet not two of them were the same. The breaking down of the intellect manifests a great variety of mental phenomena. There are certain symptoms common to all, but in the madhouse no two will be found the same. Tauler was meek, modest and lacking in self-esteem; Swedenborg was proud, self-reliant and egotistical; yet as the disease continued its progress with Tauler he became more and more egotistical. He preached for eight years after becoming a "Friend of God," and was evidently honest in believing that he was a great assistance to the Almighty.

ANCIENT FREE-LOVE SPIRITUALISTS.

Neither the Mormons nor Woodhull can claim originality for their violence. The Bible is full of the teachings of both, and I find that in all ages the vicious have not been slow to organize wickedness in the name of religion. Among civilized nations there is always pretence that some book is of divine origin. Such books are the invention of the Mystics, proved by Mystics to be true and by them transmitted for generations. The Book of Mormon is a good illustration, and happening in the present century, is readily understood. Like our Bible, the most of the persons named are mere myths, but believed in by Mystics to be real, because there is a long train of Mystics to testify that the book is divinely inspired, the same as the Mystics believe that Jesus, who had no earthly father, is a real personage. If they assert that they believe in Jesus as a man and real character, they do not believe in the entity of the Jesus of the New Testament any more than I do, for that Jesus was the Son of God.

Along the Rhine, during the 13th century, there sprang up a sect that took the name of "Brothers and Sisters of the Free Spirit."

They based their creed on the Bible doctrine that the Holy Spirit is a spirit of freedom and that the "truth made them free." They felt freed from the thralldom of the church,

and that was commendable; but they also felt freed from the restraints of morality, and that was damnable. They set aside the marriage tie and indulged in the worst forms of licentiousness. They called themselves Spiritualists, just as the free lovers of to-day claim to be Spiritualists. To them licentiousness was just as sacred as bigamy to a Mormon and persecution to a Christian. From all such may the good Lord deliver us. —Portland, Oregon.

#### Life and Vision in the two Worlds.

Many pertinent questions seem to have been proposed at the session of the Akademie in March. The answer, however, was suggested before hand in the initial paper of the season by President Jones. Man is dual or plural in nature and consciousness. He is actual and apparent in the sensible world by means of a material corporeality and in the intelligible or spiritual world by means of his psychic body. He has analogous faculties therefore for each. It is well for him to develop and employ them as he may be able.

It does not appear so very certain that each condition has its limits which may not be overpassed. We may justly question whether the quantity of matter in the globe or any where else is precisely determined; the dimensions certainly are not. It may also be asked whether matter truly never became or ceased to be matter, and whether the elements as they are usually designated, do not undergo transmutation. The analogies of nature do not sanction the notion of perpetual sameness in its various departments. We have not the warrant for asserting that gold is or has been always gold, silver always silver, iron always iron. The affinities of chemical atoms, and their variableness, indicate the elements to be compounds of simpler material; and if this is the case, there can be few primal substances—barely enough for the evolving of polarity. Life, it may safely be affirmed, is the principle becloud that makes them become what they seem to be. We witness this in nature. The air-plant creates potassium, for it is not found in the air or rain; the snail, the oyster and the coral produce lime by their vital function; the diatom makes flint, and so on. The notion of transmutation popularly attributed to the alchemists is thus realized.

We have no valid excuse for the endeavor to dodge around the Supreme Being by the hypothesis of force in matter. If there was no life behind, there would be neither force nor matter, neither created thing nor energy. Every atom must have a life peculiar to it; and that is the polarizing principle which we denominate magnetism. The universe is alive all the way through; even the earth, stones and corpses. Every thing really dying would cease to be in that very instant.

Matter in its last analysis, the scientists Boskovich and Faraday assure us, must be resolved into force. We can form no notion of an atom or nucleus apart from its energy. As all plants and animals are constituted corporeally of solidified air, so by analogy of reasoning, all matter is the product of solidified forces, as in the account of Genesis, Eve was produced from the Adam. If we can conceive of spirit as positive energy, and that it may in some arcane way become negative, we may form the concept of the source and originating of matter. One solitary atom is nucleus sufficient for the production of a universe. "All things"—the universe—Paul declares "are out of [ek] God."

The Brahman, unlike his son, was able to see the mighty banyan-tree in the seed which potentially contained it. Everything contains the eidolon of its future. The unborn child has eyes, ears and nostrils, as well as brain and lungs. The psychic or unspiritual man has his spiritual organism, but knows it not. (Corinthians I. ii. 14). The disciple of the higher wisdom is the one addressed: "But blessed are your eyes for they see; and your ears for they hear." To see and hear the real truth is the function of the spiritual or noetic principle; to reason it out from observation and comparison is the province of the dianoetic or scientific faculties, and yet these cannot do it successfully except by illumination from the higher region. Thus the perception of the Brahman in the Upanishad was not circumscribed as was that of his son, by time or limited to the phenomena of actual physical growth but reached beyond.

The veil which seems to be interposed between the temporal existence and the life which we are living in the eternal world, is more in the seeming than in fact. The clouds that hide the sun from our sight, are not placed in the sky for that purpose, but are produced from the earth. If we did not ourselves drink the Lethean draught, if we did not ourselves project the sensational obscuring into the sky above our heads, we might even now behold clearly the real, which is both the ideal and the everlasting.—Prof. Alexander Wilder in the Journal of the American Akademie.

#### Preface to the "Lost Continent."

To the Editor of the Religio-Philosophical Journal.

In response to Brother Bigelow's suggestion, contained in RELIGIO-PHILOSOPHICAL JOURNAL of Aug. 22nd, I will write a word of explanation in regard to the circumstances under which the "Lost Continent" was given.

Abram James, of Fredonia, N. Y. (now of Canton, Sumpter Co., Fla.), Mrs. Eliza L. Williams, of Cleveland, O. (now my wife), and myself, formed a private circle at the house of Mrs. Williams, in 1878, at the request of a band of ancients, who assured us that they had revelations they wished to make, which would for a time require the separation of the members of the circle from the general public.

Much had been given in "our circle" relating to a very ancient civilization in Ceylon, and in other parts of the world. Finally the band of ancients announced to us that they were about to give a history of a continent which was long since submerged in the Indian Ocean; and they gave us directions how to prepare the conditions of our circle to keep it free from the influence of external magnetism. When all was ready the lectures were commenced, two or three being given each week. Mr. James spoke in the trance-state, and usually prefaced his discourse with a few words in an unknown but very rhythmic speech. His attitude and mode of delivery were very impressive. I reported the medium's utterances in longhand, with a pencil, and although I was able to write very rapidly, I lost portions of sentences, and was obliged to fill frequent gaps with my own phraseology. But the whole was finally subjected to revision by the controlling intelligences.

While the lectures were in course of delivery, Mr. James was controlled to draw a map of the lost continent, together with about a half dozen other drawings, purporting to represent landscapes on the lost lands. The map and landscapes are very fine specimens of artistic skill. These were all executed in the night, in Mr. James's sleeping-

room. He would, by direction, place pencil, crayons and paper on his table, and when he awoke in the morning would find the executed drawing. His knuckles bore evidence of having been used in shading the pictures. On another map about thirty towns were located and their names given. Nearly all the names are words of three syllables, and very euphonious. The topography of the country was most beautifully represented on the map. I will copy the outline of this map and forward to you, Mr. Editor, to make whatever use of it you may choose. The ancients located this continent with the same exactitude, in latitude and longitude, as America is located by our geographers to-day. They also located, through Mr. James, not only the geographical position of the mountain ranges, but also the relative positions of the greater and lesser elevations; so I was enabled to locate these positions on the large ocean maps which I consulted in the Case Hall Library, in Cleveland. I was surprised and delighted to find that small islands, shoals and submarine rocks at no great depth, exist to-day in the Indian Ocean exactly where the mountain axes of the "Morena" and "Azalee" ranges loomed up on the lost lands.

Four years subsequent to the delivery of these lectures, "Oahspe" made its appearance, and in it was published a map of the prehistoric continent of "Pan" which, it is claimed, went down in the Pacific Ocean 25,000 years ago. To my surprise, this map is almost a facsimile of that drawn by Mr. James, save in the direction of one of the rivers, and position of the northern group of mountains. Like our "Lost Continent," this also has the form of a triangle, three axes of elevation, three principal river systems, and was the seat of a wonderful civilization. Mr. T. L. Harris may have had a glimpse of the truth when he said in a recent work, "the ancient seats of human habitation now lie beneath the sea."

The lectures now being published in the JOURNAL are but a fragment of the manuscripts given in our small circle, relating to the prehistoric past on earth. I think there is quite a general impulse at present in the world to recover the details of the race-carrier in those remote periods antedating written history; nor is this impulse accidental. The time has arrived when a consensus of the entire human movement on the planet will be of great service to the general student. The labors of Bunsen, Rawlinson, Higgins, Plazzi, Smythe and Kennelly, are evidence of this impulse on a more external plane. But the story of the pyramid is not yet half told. Buried cities will yet reveal histories of past achievements in places where the desert has long spread a desolate waste. The records of a ripe knowledge and profound wisdom are yet to be exhumed from the caverns of sacred mountains, where the wise ancients laid them away for safe-keeping when the earth was entering upon the dark periods in its evolution. Indeed, the dead are to yield up their secrets, and all past treasures are to be molded into new and artistic shapes to serve a race that shall be made free and noble in the age that is now dawning.

San Francisco, Cal. E. WHIPPLE.

#### MODERN SPIRITUALISM.

Its relation to Public and Individual Rights.

The Ways and Devices of False Mediums Severely Criticized.

A LECTURE BY EX-JUDGE DAILEY.

"Public and Individual Rights, in relation to Spiritualism, Considered," was the title of a lecture by ex-Judge Abram H. Dailey, at the Spiritualist Church in Adelphi street, near Fulton, Brooklyn, N. Y., Sunday Evening, Sept. 13th. The auditorium was full of substantial-looking persons of both sexes, and a plump and pleasant medium sat at the organ and sang to her own accompaniment. Mrs. Redwitz, another medium, opened the exercises and prayed that all present might be brought to inquire how they could best be brought into contact with our angel friends.

Judge Dailey read a poem, entitled "Resurrection," said to have been delivered by Edgar A. Poe through Miss Eliza Doten, a medium, some years ago in Boston. In his lecture Judge Dailey said, in effect:

"Attention has been called from time to time to the fact that there were laws of the community which restricted the exercise of rights which many were found to possess. Experience showed that it was impossible to make laws for the human race which would be adapted to man for all time. The very defects in the laws contradicted their alleged divine origin, and the attempt to adhere to them strictly causes sects and denominations. You will find men begin to contest the construction of them. Hence the vast number of religious sects."

"We may have to go back to where the roads divide. There we may find a Talmage swinging his hat at the cross-roads and trying to scare people into a path where the devil can't get at them, but where Talmage can."

"Spiritualism introduces a new order of thought. It sets at naught all the laws said to be given by the Son of God, where they do not square with the truth and the rules of reason, judgment, and common sense. Man's supremacy is attained by his superior reason and judgment, and we have a God-given right to report to the reason of man. Reasoning is a duty, and it is by a conflict of ideas that progress is made and truth arrived at. That is illustrated to-day by the two yachts. One man comes from across the water with a vessel, and claims that her construction is the best form for sailing; and another man has one here for which he claims the same thing, and the contest between them is attracting the attention of the world, and out of it the truth will be arrived at. We believe Spiritualism is founded on bed rock, and we have the right to resist the popular feeling against us when we find laws we think are going to restrict our rights. The most bitter dissensions are arising to-day out of the rights of the individual. There are many who, if they had the power, would shut out our discussions by the use of hemp; for there are souls just so narrow, so bound up in what they conceive to be the emanation of God Almighty to humanity thousands of years ago."

"Our fathers didn't know about modern Spiritualism, or they would have put a plank of it in the Constitution."

"There are contained on our statute books laws to-day which we feel are repugnant. We must try and obtain the enjoyment of our rights to freedom of thought by reason. The Ten Commandments still exist, but the laws are violated. One says 'Thou shalt not kill,' yet men kill every day. Circumstances might arise in going from this place where some of you might have to kill to save your life. 'Thou shalt not steal' is another. But I would

steal before I'd starve to death—from some one who could spare it—and so would you. The laws of New York forbid labor on Sunday, and say a man shall not do any work, except to go to church, and the church must not be over twenty miles away; but they are not obeyed."

"We are bound to respect the rights of others and to have our own respected."

"There is a law in New Utrecht to-day which forbids horse racing and games, even for pleasure, not only on Sunday, but on any day. I don't know why the law-makers made a law about persons who attempted to show where stolen goods were—perhaps the man that introduced it was afraid of its effect. It may be necessary to make more laws than we have, and it may be necessary to protect persons gifted with mediumship. Mediums have no right to exercise powers to the injury of others. The question must be looked squarely in the face. The community must be protected from any wrong, whether emanating from mediums or any one else. [Applause.] We are trying to rid the ranks of the fiends who infest them."

"It is a crime and an outrage when mediums prostitute their great gift to ignoble purposes, and turn procurers, using their power for that purpose. Yet I find there are such, and I know them to be so, and I embrace this opportunity to say so."

"But it is right to stand up for the virtuous and moral in the ranks, while exposing the unworthy. This church stands up for the pure medium." The speaker proceeded to ridicule those so-called "mediums" who advertise to "bring strange lovers together," and to "send out their spirit bands to work" at making discoveries for their patrons. He also thought some restrictions should be put upon those who claim to heal by spirit aid. The practice of medicine was a science, and even spirits could only know what to prescribe through a medium by having acquired that knowledge on the earth plane. The laws were framed in order to secure the best talent for the sufferers. It was not a proper, a safe thing to prescribe by a spirit who did not know the value and force of prescriptions. If the mediums would try and acquire some knowledge and then call in spirit aid, and knew what the spirit was prescribing, it would be better. If the mediums are prepared by study and then the spirits assist them, they would have every right to practice. The speaker was fully convinced that while there were some genuine clairvoyant mediums, that 99 out of 100 who advertised in the daily papers were frauds and impostors. [Applause.]

Judge Dailey then described a "materialization" scene at Lake Pleasant, Mass., where the Spiritualists hold a camp meeting every summer. He detailed the appearance of the "lovely white forms" from the cabinet, and the exclamations of persons in the audience, "Is it so-and-so?" and the reply, "Yes, it is so-and-so," from the spirit. The crucial test, he said, was when the spirit came out and took you in the cabinet, and the spirit put its hand on you and at the same time you see the medium. "I had hold of the spirit and the medium at the same time," the speaker declared. "I helped to fasten the cabinet, and know no one could get in." He then related how cleverly the medium—a lady with a German accent—produced the apparent effect by changing suddenly the position of his hand, which she held high above her head, suddenly sitting in the chair and touching his hand to head or shoulder, and by a quick, dexterous movement, twisting her body so that she could whisper in his further ear apparently at the same time. The sudden "dematerialization" into the ground was produced by the use of a black curtain behind which the medium suddenly dodged and drew it over her head. They had things all fixed for her next night, but she got wind of it and gave out that she was "too exhausted" for another séance, and left for Boston with the \$60.

"This," he said, "was just a sample of some of the tricks played. It was a crime, and such persons should be arrested and punished. They play on the emotions and sympathies of people. Every high and pure thing was sure to have following after it one that is revolting and base."

Mrs. Jones, the organist, then spoke briefly and gave some tests, some of which were at once acknowledged as successful; others were slow to acknowledge them. Mrs. Redwitz took up several articles—gloves, a watch, etc., left on her desk and "read" the owners character from them. Those in charge of them said she had hit the mark.—Brooklyn Daily Standard.

#### Materialized Flowers.

At the request of the members of our circle, I send you the following condensed account of a sitting we had on the 26th of August: A lady friend of ours, who occasionally attends our family circle, had a son in the Spirit-world, who passed over about ten years ago. Some time ago he promised that he would materialize some forget-me-nots at one of our sittings for his mamma, and last Wednesday he succeeded altogether beyond expectation. Our circle usually consists of four members: my sister, who is the medium, my mother, brother, and self, but on this occasion our friend sat with us. Several spirit-friends controlled, and spoke to us during the evening. A short time before the close of our meeting, our visitor's son controlled, and told us to strike a light, as there were two materialized baskets on the table, each containing a circle of forget-me-nots; the one with a beautiful half-blown white rose, and the other with a few red rose leaves in the centre. The one controlling the white rose was a gift to his mamma, and the other for the writer. During the past week the atmosphere in our rooms has at intervals been very strongly scented; and on examining our presents from the spirit-friends, we found that the bottom of each basket was quite saturated with the same perfume.

After the spirit expressed his joy at the success, and his continued affection for his parents, he gave way to the medium's own guide who gave us a short address, and then closed our meeting with a benediction.—H. M. in Medium and Daybreak, London.

Peter Ames, of Belmont, Me., had a tooth extracted the other day, and the roots were found to have been in contact with metal. Ames had been wounded in the face at Spottsylvania, Va., in the war, and the bullet was never extracted. More teeth were drawn, a part of the cheek bone removed, and an iron grapeshot, weighing one ounce, was taken out, after being imbedded there twenty-one years.

#### Horsford's Acid Phosphate.

UNANIMOUS APPROVAL OF MEDICAL STAFF.

Dr. T. G. COMSTOCK, Physician at Good Samaritan Hospital, St. Louis, Mo., says: "For years we have used it in this hospital, in dyspepsia and nervous diseases, and as a drink during the decline and in the convalescence of lingering fevers. It has the unanimous approval of our medical staff."



# Woman and the Household.

BY HESTER M. POOLE.  
(108 West 25th Street, New York.)

## "NOT AS I WILL."

Blindfolded and alone I stand  
With unknown thresholds on each hand;  
The darkness deepens as I grope,  
Afrail to fear, afrail to hope;  
Yet this one thing I learn to know  
Each day more surely as I go,  
That doors are opened, ways are made,  
Burdened are lifted or are laid  
By some great law, unseen and still,  
Unfathomable purpose to fulfill.  
"Not as I will."

Blindfolded and alone I wait;  
Loss follows too bitter; gain too late;  
Too heavy burdens in the load  
And too few helpers on the road;  
And joy is weak and grief is strong,  
And years and days so long, so long!  
Yet this one thing I learn to know  
Each day more surely as I go,  
That I am glad the good and ill  
By changeless law are ordered still  
"Not as I will."

—Helen Hunt Jackson.

### OUR WORK.

The accumulation of papers, magazines and pamphlets during the summer vacation, is somewhat bewildering to the editor of this column. All relate to women or are edited by women, and all contain, beside interesting facts, suggestions which might be expanded into volumes.

With such "embarrassment of riches," it is difficult to know what to select. From east, west, north and south come signs of activity greater than at any former period. All indications point to an intellectual and spiritual awakening which is far in advance of anything yet prophesied. There is a "divine discontent" with the past order of things which will not pass away till a better be established. So long as ignorance, vice, prostitution, intemperance and crime of every kind riot unchecked and daily sow their seeds for a still more abundant harvest, so long shall all women who love purity and righteousness, and know what power for good lies in their united efforts, strive to interest others in the work.

Women of to-day, friends, sisters, workers all! We may not know how hard the task, or even that we are toiling at it, we may not do our best, but work we must. However humble or restricted my sphere or yours, you who read these lines, do not let us forget that each counts for something among the mighty mass. We are all allied to each other, so that none can suffer or sin alone. Children of one common Father, with similar faculties, hopes, temptations and trials, we are bound together by cords mighty though invisible. We breathe spiritually the same divine ether, we are strung on the same eternal flutere of Life and Love. Poor and blind on one side, on the other, connected with the "spirits of the just made perfect," we are feeling our way toward higher and better manifestations of life. Through straight or devious pathways, as rebellious or as obedient children, we are all making our way toward that Heavenly country where the immortal spirit shall be gently led on from height to height—

"The bond divine  
I never doubt,  
I know he set me here, and still,  
And glad, and blind, I wait his will."  
It may be a-ked, "If we are certain of progress and happiness, why not let the world take its own course? It will all be right in the end. Let us eat, drink and be merry."  
Ah! she who loves her fellows, can not so calmly regard their mistakes. Suffering follows the transgression of every law, and every transgression renders the next step downward more easy. Habits once formed become hard task-masters, and their effects are entailed upon the next generation. And they who break Divine law, either guiltily through hereditry or ignorance, must suffer pain and loss till their steps are turned toward purity and truth.

As I write these lines, with a turn of the head Broadway is visible, just where a mammoth hotel is the nucleus of a rich and beautiful part of the great city. Almost under its shadow an immense gilded saloon is open night and day, a magnet drawing young men and old into depths of drunkenness and infamy. A little farther is a large building, with heavily shaded windows, where young and lovely girls daily go to their destruction. All these things are very sad, perhaps you say, but they are to be expected in a metropolis like New York. Ah! but there is something rotten in the State, or these things could not be. There should be positive influences emanating from centres of enlightenment, work, acting through education, in hygiene and morals, through opening avenues of employment, industrial training of boys and girls, and lastly, through laws, which would effectually uproot the conditions under which such things exist.

You and I may have different methods for reaching such a desirable result, but let us meet as nearly as possible, and work together for that end. If one places too much stress upon a proper education and hygiene, upon purity, cleanliness, unexcellent food and drink and innocent amusements, the other will preserve the balance by faith and prayer.

In one thing we shall doubtless agree: that woman's influence, in the aggregate, will be spiritual and saving. The depraved of our sex have suffered a fearful perversion, maybe by antenatal influences from an intemperate or sensual father, or from a perverted mother. They may have become vicious through imminent fear of starvation, or even through idleness and love of idleness, where the development is congenitally low. In not a few cases, a too confiding love betrayed and outraged, changes an affectionate nature into guilt and bitterness. There are those of this class who privately boast that they live only to wreak revenge on the sex which has worked their ruin. Sad as all this is, it does not change the fact that in women we naturally expect to find keen sensibility to spiritual influences and a high moral standard. As this column has always held, in an enlightened womanhood exists those qualities which alone can save the world. Man, the intellectual brain; woman, the intuitive and religious heart, these need each other and must be co-ordinated in all good works.

### SOCIAL SCIENCE.

During the late sessions of this association, C. D. Kellogg of New York, said:

"There is an economic side of the importance of neglected childhood in its natural average environment of good parentage, proper sanitation and wholesome ways of living. Seventy-five per cent of the State prison convicts are city born or bred. A careful study estimates that eighty per cent of all the wrong-doers were either born or raised in cities. Speaking of the pitiful condition of neglected children of the poor in cities, Mr. Kellogg held that the remedy for all of this

is to change their environment, change their surroundings in the city or remove them to better ones in the country."

Without doubt the temptations of a city are as much greater than those of the country, as its opportunities. But it should not be forgotten that it is the country which feeds the city with population. It would be interesting to know how many of this eighty per cent of wrong-doers were the offspring of country-reared parents. Probably more than one-half.

The innocent, pretty and modest girl, fresh from her country-home, comes to the city for a situation. She is crowded out and down by the pressure of the struggling multitude, and, if she be not well grounded morally and strong of character, she is likely to be attracted or betrayed into a life of shame. Elizabeth Blackwell, who has had long experience in life, declares that "a worse state of things exists in New York and Philadelphia, than the *Pall Mall Gazette* describes in London." Sisters! our work has not yet begun!

### Faith Healing.

Faith-healing is attracting great attention in various cities and towns in this country. There are several faith-doctors in this city, and the persons who testify to their ability to "cure all manner of diseases" are numerous. Faith-healing has created so much excitement in Boston, that a foreign journal has sent a representative from over the sea to investigate the matter. He represents that the believers in the faith-cure are everywhere, and that they embrace persons in every walk in life. An international faith-healing conference was held in London, Canada, and was present from the countries in Europe. Even far away Australia was represented. The persons attending the conference were so numerous that it was found necessary to hold the sittings in Agricultural Hall, one of the largest assembly rooms in the city. London papers devoted much space to the proceedings of these meetings. The testimony given at this conference in proof of the cure of diseases that had long baffled the skill of the most celebrated masters of the healing art, would fill volumes. Some of it was given by persons occupying good social positions and possessed of a reputation for honesty and integrity. The papers generally admit that the persons who gave testimony were sincere. There was apparently no motive for them to state what they believed to be otherwise than true.

This is a stage of inductive philosophy and science. A limit has been placed by these on the things that one who accepts the dogmas of philosophy and science can believe. But it is an age which generally accepts as literally true the events recorded in the New Testament. Christ was the great apostle of faith. He who was styled the "Great Physician" was styled a faith-healer. He not only practiced faith-healing himself, but he commanded his disciples to do so. He taught that the sick were healed by faith, and that the wicked were saved by it. The New Testament is the gospel of faith. Christianity is the religion of faith. The New Testament is a record of faith-healing and faith-saving. The modern preachers of the gospel of faith-healing have no trouble in finding texts in the New Testament. It is full of them.

Doctors, lawyers and scientists generally reject the testimony given in behalf of faith-healing. They first state that there is no certain proof that the persons who declare that they were cured were sick. The second declare that the evidence offered will not bear the test of scrutiny. They, like the doctors, affirm that only experts are competent to pass on the testimony offered. They desire to have the subjects for faith-healing examined in order to ascertain if they are really diseased, or simply imagine they are ill. Some wish to make the wounds that are to be cured by faith. Others desire to have the attempts at faith-healing made in a public hospital and in the presence of the regular staff of physicians, and propose to apply scientific tests to the power of faith as a curative agent. They wish to examine its operations and effects as they would do if a new drug was to be tested.

These persons are unreasonable in their demands. The power of faith can not be measured by any instrument found in the laboratory by chemical reagents. Faith has nothing to do with science and philosophy. It is a world unto itself. The laws that govern it are entirely unknown to the men who talk learnedly about atoms, molecules, attraction and repulsion, and other subjects discussed in scientific books. Faith commences before reason, science and observation begin, or where they all end. Faith to scientific men is likely to be simply a superstition. To the man not learned in books it may be a reality.

The men who ridicule faith-healing are as likely to exercise faith in other matters as the faith-doctors or the faith patients. Human trust and confidence are inspired by faith, and generally by faith alone. A man takes a woman for a wife, not because it can be demonstrated that she is the superior of any of her sex whom he knows, but because he has faith in her. Most sick persons have faith in the doctors they employ, and the cures they effect may often be added to the list of faith cures. Doctors should be among the last persons to make light of faith-healing. The faith of a patient in his physician has often more to do with his recovery than all the drugs he swallows. Faith inspires almost every great enterprise, invention and discovery. Science apparently demonstrated that a vessel could not be propelled by steam across the Atlantic ocean. But faith tried the experiment and succeeded. Our currency is secured by national bonds, but faith is the only apparent security for the national bonds.—*Times, Chicago.*

### The Ticking of a Clock.

Slight though the ticking of a clock may be, its sudden cessation has a wonderful influence upon the inmates of a room in which the timekeeper is located. A dim realization of something wrong steals over the senses—a feeling as if something of value had been lost, or a friend had gone away perhaps never to return, or as if some of the children were sick, until suddenly some one looks up and exclaims: "Why, the clock's stopped!" And immediately the ill-defined forebodings dissipate, the little shadow of gloom melts away, and as the winding-up process is completed, and the cheery ticking recommences, the family circle regains its wonted buoyancy of spirits and the members wonder what it was that made them feel so gloomy a few moments before.—*Pittsburgh Chronicle.*

Calling a man a big buffoon in Naples is considered the highest honor you can pay him. Buffoonery is a fine art there, requiring unlimited talents; amateurs are classed as the best and take no pay; hence a prince may be a buffoon, and often is. Customs differ.

### BOOK REVIEWS.

[All books noticed under this head are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

THE RELIGION OF PHILOSOPHY: or, the Unification of Knowledge. By Raymond S. Perrin. New York: G. P. Putnam's Sons, London: Williams and Norgate, Chicago: Jansen, McGraw & Co. 1885. Octavo, cloth, 556 pp. Price \$1.00.

To review a book of such size and ambitious aim is no small task if done conscientiously, and with the best interests of the reading public in view. The JOURNAL is therefore glad in this instance to avail itself of the work of Wm. J. Potter, the liberal preacher of New Bedford, as follows:

This book is further described on the title-page as "a comparison of the chief philosophical and religious systems of the world, made with a view of reducing the categories of thought, or the most general terms of existence, to a single principle, thereby establishing a true conception of God." The book is attractive to the eye, yet will not be likely to win the attention of the desultory reader for vacation entertainment. It is a book for thinkers. It is probable, however, that thinkers may differ as to its merit according to their own philosophical or theological prepossessions of opinion. The author is no imitator. He has a well defined theory of his own to advocate, and he advocates it with clearness and energy, and does not hesitate to give heavy blows at what he conceives to be the narrow views of most Christian theologians.

But the book should not be dismissed because it attempts so large a task. Its very claim, "the unification of knowledge," may prejudice some readers against it. The prejudice would be unjust. It attempts, in fact, no more than does every genuine system of philosophy. The problem, too, of the theologian is precisely the same; only the orthodox theologian claims that revelation has come to his aid in the solution of the problem. The only question the unprejudiced reader will ask is whether the author is adequately equipped for his task and has done it worthily. And candor must answer this question affirmatively, even though the author's conclusions may not be admitted. He has brought learning and thought to his work, and has written it not only with intellectual ability, but with a very earnest moral purpose. He is profoundly convinced that a grave moral peril threatens human society unless a rational philosophy of religion can be found to take the place of those decaying systems of theology which have hitherto awayed Christendom. A prominent and original feature of the book is its opposition to mystery in religion. Mystery, Mr. Perrin claims, has been the mischievous source whence most of the evils connected with historical religions have sprung. He would have, therefore, religion made intelligible to the common understanding of people. And as a necessary condition to this result, he would not have regarded as an unknown and unknowable power, but clearly and even scientifically defined. Whatever the divine power may be in aspects above man's comprehension, so far as man has to do with it, it must be within his apprehension, and hence, it must be made clear and definite. The fundamental conception of Deity which the book aims to establish is that it is the universal principle of motion and life. This, the author maintains, will satisfy all just demands of the religious consciousness and experience, at the same time that it is in harmony with science. This, consequently, is the single, unifying principle sought. It harmonizes religion with science, with all branches of knowledge, and with common life.

The work is divided into three parts. The first is a succinct history of philosophy, tracing the development of philosophical ideas in connection with the development of language as a symbol of thought. The second part treats at length, under the general title of "The Nature of Perception," the philosophical system of Herbert Spencer and George Henry Lewes. The third part is a study of the leading traits of the various religions of the world, and closes with the author's own view of the religion of philosophy in distinction from these systems and with an appeal for its acceptance. But "the religion of philosophy," as delineated, is not simply a scheme of thought; it is broadly and intensely practical. To illustrate how practical, let these sentences suffice: "Political ideas are but enlargements of personal existence. A true religion can alone give us true politics; a great and good national life can come only from discipline of character and mind." "Morality is the study of divine law with respect to social duties.... Religion and morality are different views of the same thing; true religion is the highest thought and feeling; the embodiment, the embodiment of both in action. The religion of philosophy is broad enough to shape the future of humanity, to secure to our children the advantages of freedom and the true glory of a moral life. This religion would exalt principles, not persons; methods of life, not individuals; it exults in no saints, it bows to no mystery, for it gathers its inspiration from the general life and mind."

THE STATUE OF LIBERTY ENLIGHTENING THE WORLD. Published for the benefit of the Pedestal Fund. New York: North American Review, 30 Lafayette Place. Price 75 cents.

This excellent and timely work has the following finely executed illustrations: The Statue of Liberty Enlightening the World, complete; likeness of M. Bartholdi; view of the harbor of New York from Fort Richmond; United States Minister Morton driving the first rivet into the pedestal; over the house tops of Paris; the flame and foot in process of construction; at work on the left hand; modeling the head; wooden framework and process of modeling the left hand of the statue; shaping a sheet of copper on the mould; preparing to take the statue to pieces. The history of the statue is interesting and instructive, and well worth its price to every liberty-loving citizen.

JOURNAL OF THE SOCIETY FOR PSYCHICAL RESEARCH. For private circulation among members and associates only. No. 18, July, 1885. The Society's rooms, 14, Dean's Yard, Westminster, London, England.

This number has a brief report on "Some Higher Aspects of Mesmerism." The Coulomb-Biavsky difficulty receives careful attention, the conclusion being that the letters put forth by Madame Coulomb were written by the subtle and far reaching Madame Biavsky. Then follows a "Prediction of Recovery in Mesmeric Trance," and "Cases Received by the Literary Committee." This number contains valuable information. Number 19, for August, also contains much matter of deep importance.

PROCEEDINGS OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH, Boston, Mass.

This number has an excellent report on "Thought Transference," the subject being treated in a most thorough manner. The society is undoubtedly doing a good work. It follows in the main the plan of the London Psychical Society.

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## Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

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When newspapers or magazines are sent to the JOURNAL, containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, September 26, 1885.

## EDITORIAL NOTES OF TRAVEL.

A number of letters have reached the JOURNAL office inquiring why further instalments of the editor's notes of camp and travel were not forthcoming. The kindly interest expressed causes the editor to regret that other and more imperative duties rendered it impossible to give his impressions and experiences to his readers before their crisp newness had ceased to give impulse to his pen.

Rev. E. P. Powell of Clinton, N. Y., formerly of Chicago, and Mrs. F. O. Hyzer lectured at Lake Pleasant on Sunday, August 23rd. This was their first appearance and most ably did they acquit themselves. Unfortunately Mrs. Hyzer's voice was not equal to the occasion. To address an audience of five thousand in the open air, with steam whistles blowing every now and then within five hundred feet of the platform and a constantly moving mass of people on the outskirts of the assemblage, is no easy task for a powerful voice and large-sized lungs; very few men and fewer women can do it successfully. But under these embarrassing circumstances Mrs. Hyzer did nobly, and all who could hear were delighted both with her splendid rhetoric and the steady flow of spiritual truths.

Owing to the absence of the JOURNAL's stenographer no report of her lecture was obtained, much to our regret and that of those who did not hear her but whose appetite was whetted by the enthusiastic reports of those more favored. Suffice it to say that the discourse was exactly in the line of the JOURNAL's work, and the direction which all Spiritualists must take if they want to grow, spiritually and intellectually. Mr. Powell though not technically a Spiritualist, not having been personally convinced of the truth of spirit return and communion according to the method claimed by Spiritualists, is a spiritual-minded man of superior intellectual force and culture; a man who can benefit Spiritualists more than most speakers now on the rostrum, and we hope he will not only be re-engaged at this camp, but that other similar gatherings will secure his services. It is through such hard study, deep thinking, and simple living as constitutes the life of this man that Spiritualist speakers have got to follow before they will give the best they are capable of and the best the Spirit-world is able to inspire them with. Nothing enduring comes without hard work, self-denial and inflexible adhesion to the main purpose. Less intellectual shiftiness, more study, less weak repining, more sturdy manliness is wanted. Strong yet receptive natures who will attract and utilize the highest inspirations of earth or heaven and repel all low and undeveloped influences, come from where they may, are needed. Some such there are, but there is plenty of room for more.

## ADIEU TO CAMP.

On Thursday, the 27th ult., we pulled down the blinds of the JOURNAL's headquarters at Lake Pleasant—that is, we tied the curtains of our tent—and leaving the outfit to be cared for by an accommodating brother camper, bade adieu to friends and headed toward the Green Mountains. After a month of camp life we were quite ready to hie away to the land of Maple sugar, Morgan horses, fine sheep, blooded cattle, and grand sunsets. Care was taken in leaving to give the slip to a discolored band who had been hanging about the camp disheartened by the bracing air and well sprinkled streets, but soon after the long train of over-full cars had started we discovered that the fellow—Hay Fever—is his name—was on board with his tools of torture in good working order. Fortunately the writer is proof against such pestiferous fellows, and so his hands were left free to aid his suffering companion. The fight was

about an even thing until White River Junction was reached; here a strategic movement accomplished a change of base. An empty drawing-room car afforded, as it proved, a safe asylum—though the victim declared she knew it was because we were in Vermont where the purity of the air was sure death to the whole Hay Fever family.

Montpelier was our first objective point where it was intended to establish a base for future movements.

## THE VERMONT CAPITAL.

When non-resident passengers on the Central Vermont Railroad hear "Montpelier Junction" called, and see only a small station house surrounded by farms, they don't realize that only a mile or so away, nestling among the wood-covered hills, is the seat of government of a very live State; where the governor earns \$1,000 a year, and supreme court judges receive \$2,500 each for the justice they dispense during the same period. We had been there before when we had literally backed into the city, so that now we were surprised to find ourselves going into town face front. It seems to make no difference with the happiness of the officials or the safety of passengers whether the local train is pushed or pulled into the capital. Mr. Waterhouse, the urbane and accomplished young hotel manager who presides over the Pavilion, as the finest hotel in town is named, was expecting us, and soon had everything to our liking.

Here let it be recorded, for fear it is overlooked, further on, that sufferers from hay fever will find Montpelier a reasonably safe and most delightful resort. After trying various places during the past seventeen years, we can candidly say that, our experience is decidedly in favor of Montpelier, all things considered. From this point, advantage can be taken of favorable weather to visit the White Mountains, Lake Champlain, Mount Mansfield, besides many places of interest and beauty nearer by. Here one has all the benefits claimed for more inaccessible and expensive resorts, with none of the annoyances. True, one cannot have as "loud" a time of it as at the more frequented and fashionable resorts, but he will not only escape his periodical affliction, but store up energy which in some other places would be daily expended, leaving none to be carried home.

## THE "DRUG" TRADE.

A stranger will be surprised at the large number of drug stores in Montpelier, but he need not suspect that an unusual trade in medicine, and consequently an unhealthy country, is the cause. If he is discreet in his inquiries he will readily learn that Vermont has a prohibitory liquor law, and that by far the larger proportion of the "drug" trade is in contraband fire-water. A back room, a convenient side door and the co-operation of their bibulous constituents enables the "drugstore" to regard with favor a law which assists them in accumulating the large profits that otherwise would enrich the vile publican and saloon keeper. This condition of the traffic might be regarded with some favor did it tend to decrease drunkenness, but as a matter of fact drug-store rum seems to make drunk come as quickly and often and with as much robustness, even to the degree of snakes-in-the-boots, as does the stuff retailed in the licensed grocery. And the workings of the law seem to be about the same in other sizable towns throughout Vermont.

When psychical science reaches a stage where it will color the text books, when the physiological and psycho-physiological effects of alcoholism are taught in the common schools, when the poor and the overworked come to realize in all its force the far-reaching and cumulative curse of the poison, when temperance advocates build upon a purely scientific rather than a religious basis, then and not before, will King Alcohol begin to lose his grip upon the vitals of the race. He will die slowly, and generations of men will come and go before he makes his exit.

## IMPRESSIONS IN CHURCH.

On Sunday the 30th ult., while the rains were furiously drenching Lake Pleasant Camp, and coming down in a gentle, decorous, orthodox way at Montpelier, we accepted the invitation of a friend to attend services in the Unitarian church. We heard a good sermon, delivered in a most unimpressive manner to an apparently cold and unimpressive audience. The pastor is evidently a student, a man of fine attainments, and said to be greatly respected, but he has the air of one who is struggling in a spiritual desert where, after expending all his spiritual vitality and enthusiasm, he finds no green oasis to revive his falling spirits and give fresh impulse toward renewed endeavor. A lack of sustaining spiritual stimulus indicates the weakness of that electro-magnetic induction which should flow to him from the power. We speak of this case more freely because it is by no means a rare one. Many Unitarian as well as Orthodox societies are in like condition.

## SPECIFIC FOR SPIRITUAL DRY-ROT.

The specific for spiritual dry-rot is within the reach of pulp and pew, and is to be found in Spiritualism. It need not be taken in heroic doses at first, as this treatment might temporarily aggravate the disorder, but may be administered homoeopathically, using light attenuations, or possibly hypodermic injections of about a four per cent. tincture in special cases would be best. This is already well known in many quarters and only by the use of this remedy has life been prolonged in societies we can name.

## VISIT TO QUEEN CITY PARK CAMP.

September 1st was the day assigned to visit Queen City Park, and in order to get there

in good season a start had to be made at 6:25 o'clock in the morning. To take breakfast and the train within the time allotted was something of a task at that hour. Consequently train time found the party just beginning to sip their coffee; the loss of breakfast or train seemed inevitable, when fortunately Hon. W. H. Bingham, who seems to know every man, woman and child in Vermont and to exercise some sort of a "spell" over everything animate and inanimate, fixed or movable—except the Republican party—within his reach, kindly volunteered to go across the street to the station and persuade the conductor to hold his train until we could finish our meal. Leaving his coffee to cool, Bro. Bingham departed with more celerity than is usual for men of seventy, and accomplished his self-imposed task much to our satisfaction—we did not take a vote on the train as to the pleasure it afforded other passengers, not thinking it prudent.

When we alighted at the camp we found Dr. Smith, the President, and several of his staff awaiting to greet new arrivals. Somehow we didn't feel that we were a thousand miles from home, in fact a very home-like feeling seemed to prevail. And well it might for here were gathered several hundred people most of whom had known each other, and been identified with Spiritualism and its meetings, many years. A showery day with odd spells of sunshine only made the camp more attractive. In the two years since our previous visit some excellent improvements have been completed. There are several cottages superior to anything at Lake Pleasant and more will be finished before another season. This camp has a great advantage over all others in the East in the cheapness of building lumber, Burlington being a great lumber manufacturing point, and labor comparatively cheap.

The Queen City Park Association, is, we understand, composed almost entirely of Vermont people. The site is well chosen, and for beauty of landscape, healthfulness and accessibility is all that can be asked. The waters of Lake Champlain wash its western boundary, and a swift running brook marks the eastern line. To the eastward towers the Green Mountain Range, with Mount Mansfield and Camel's Hump towering above all others. To the westward the beautiful lake studded with islands, is an ever present source of pleasure and comfort, while still farther off and making a magnificent back-ground, the Adirondacks stretch away to the north and south.

## COMMENTS ON THE CAMP.

We have no fault to find with the Management of this enterprise, but in a friendly spirit will make some comments. To begin with, a mistake has been made in fashioning this camp in the stereotyped mould of its elders farther south. It can never be more than a small provincial affair while thus conducted, and will never be able to offer equal attractions of the same kind as the other camps. The opportunity for improvement is great and should not be lost. A radical change of programme is needed. Let new and non-resident talent and money be invited into the management and improvement of the place. Inaugurate a bolder, more generous and broader policy in the financial affairs. Increase the distance between the eye and the penny so that the dollar beyond may come into view. With an outlay of, say, \$20,000, and fresh blood in the management, Queen City Park can be made a model place, unique in its way, and offering potent attractions to the most desirable class of patrons. The money would not be sunk; but would pay well as an investment, and in five years' time the place would become what it never can under the current policy.

At this camp one meets sober, thoughtful, intelligent men and women who have come in from the valleys and mountains to spend a few days or weeks, after the toil of the harvest has passed. It is refreshing and profitable to talk with some of these people. And they too gain by contact with visitors from different parts of the country. We had the pleasure of meeting, for the first time, a goodly number of old subscribers and correspondents, people that one may safely "tie to."

We have no special, personal, interest in one camp more than another, all are of equal interest to us, as agencies in the great work. We desire to see them all prosperous and showing rapid yearly improvement in directions which make for the higher aspects of Spiritualism.

Next week we will try and say something of a visit to the home of a medium, together with a word about other people and matters in which our readers are interested.

## Rome's Warfare on the Common School System.

The Romish Church is quick to avail herself of every vantage ground in the irrepressible conflict for supremacy. In Boston the priests have lately been urging the women of their congregations to register, in order to hold and strengthen Catholic influence in the government of the common schools. The significance of this action cannot be overestimated. If the excitement becomes general, the women of America will soon not only be at liberty to vote at all elections, both State and National, but absolutely obliged to walk up to the polls to protect their several views religious and political. Whether political frauds will then cease, remains to be seen.

Mr. Beecher's remark that "Absolute prohibition is an absolute impossibility," is a concise statement of one of the great and costly lessons of experience.—Washington Republicans.

## The Rev. Wm. Tennent, Jr.

Continued.

Says the Rev. Dr. Archibald Alexander in his "Log College," perhaps somewhat extravagantly: "We have never known a man in modern times concerning whom so many extraordinary things are related. The most important of these are contained in Dr. Bondinot's memoir of his life. But many others were omitted; either because he judged them of not sufficient importance to be recorded in such a work, or because writing for a periodical, he was limited for space. Many of these anecdotes he gave to my friend and colleague, the Rev. Dr. Miller, and they are all believed to be authentic."

"It must be acknowledged that some of the facts recorded in Dr. Bondinot's narrative are of a marvelous nature; but we are inclined to believe that they all may be accounted for on natural principles, except one." This one, however, is not as one might think the three days' trance and its visions which produced so deep and lasting an effect. This, the venerable Doctor thinks, can all be so explained, and he argues this view somewhat, citing two parallel cases. In one of these a young woman, subject to epileptic paroxysms at a regular hour daily for a year, averred that in these she visited heaven; and on recovering consciousness she was accustomed to give a particular account of what she had seen in the celestial world; though the description she gave "had a strong resemblance to Mohammed's account of paradise." From which circumstance the Doctor infers that, as Mohammed was in early life subject to epileptic fits, "his whole imposture had its origin in similar paroxysms." In the other case, the subject, a man in middle life, entranced in utter unconsciousness apparently for four days, declared on reviving that he had been in hell, and "had actually seen and conversed with devils." The affidavit of four of his neighbors who had known him for twelve years certified that "he had ever supported the character of an upright, honest man, and a good citizen, and that the utmost reliance may be placed upon his word; and that, to the best of their opinion and belief, his trance cannot be ascribed to any physical cause, or to any other than one of the hidden and mysterious visitations of Providence." Both these cases, as well as Mr. Tennent's, Dr. Alexander seems to think, may be explicable according to natural laws, though he is by no means clear in showing how.

"The only thing," the Doctor says, "which cannot be accounted for upon the ordinary principles of human nature, is the dreams of the man and his wife which brought them from Maryland to Trenton. In this case, if the facts are true—concerning which there can be no reasonable doubt—there must have been a supernatural interposition. In all ages of the world suggestions and impressions have been made in dreams, which have been important to the safety or interest of certain persons for whose sake the communication was made." This he proceeds to argue, as he easily and fully might, from the Bible; and then adds: "God has nowhere informed us that this mode of communication with men should entirely cease; and if there are, however rarely, such communications to certain persons in sleep it furnishes some proof of the existence of a world of spirits invisible to us, but near; and that we are surrounded, and often guarded by kind angels." This was gibberish in its very highest seat of authority, not ten years before the demonstrations at Hydesville, and what is now commonly called modern Spiritualism, frightened the preachers and the churches out of the expression of such a belief.

But isn't it queer—this sound, orthodox, Presbyterian reasoning from its chief exponent in his day? The dreams were supernatural—as those of the Bible were so regarded. But the trances, with all their definite and impressive visions, covering much clear detail, ("the man's own narration of his visit to hell occupied about twelve pages") and deeply affecting the subjects of them for years,—these "may all be accounted for on natural principles," that is, on natural principles as then understood, from which the actual intervention of a Spirit-world was excluded as supernatural.

But we must now hasten to see how this logical giant of orthodoxy handles another story about Mr. Tennent, namely,

## THE SPIRITUAL CUTTING OFF OF HIS TOES.

We give it in his own words: "One night, as the story goes, when Mr. Tennent was asleep in his own bed, he was waked up by a sharp pain in the region of the toes of one of his feet; and upon getting a light and examining the foot, it was discovered that several of his toes had been cut entirely off, as by some sharp instrument. But though the wounded part was bleeding nothing was seen of the excised members; nor any means by which such a dismemberment could have been effected."

"In the room was found no animal, rat, cat or dog; neither could there be discovered any sharp instrument by which such a wound could have been inflicted. Mr. Tennent himself confidently believed that the injury was done by the prince of darkness, of whose power and malice he was deeply convinced. Others supposed that it must have been effected by some domestic animal that escaped before a light was obtained. But neither of these explanations gives satisfaction. For as to Satan, though it cannot be doubted that his malice is great and is especially directed against holy men and particularly faithful ministers, yet we have no evidence that he is now permitted to injure the bodies of the saints. Our fathers were more credulous on this point than we are" (7) "and we may dis-

miss all further notice of this account as an opinion properly belonging to a former age." (From which it would seem that even in orthodox Presbyterianism some progress of opinion was allowable.) "And as to the idea that it might have been the bite of some hungry rat or mad cat, the thing is very improbable. Neither of these animals could have, with their teeth, severed the toes from the foot so suddenly"—very true—"and in that case the wound would have had marks of the gnawing of such an animal; whereas it had the appearance of being cut by a sharp instrument. Perhaps the difficulty of accounting for the accident prevented Dr. Bondinot from inserting the story in Mr. Tennent's memoir; for there can be no doubt that he was well acquainted with the fact and all its circumstances."

"The author of this compilation" (Rev. Dr. Alexander) "has the more readily consented to record the event because he has a hypothesis by which he thinks he can account for such an accident."

"Upon a survey of the circumstances of the affair it seems highly probable that Mr. Tennent was a somnambulist and received this injury by treading in his rambles on some sharp instrument; soon after which he returned to his bed, but did not feel the pain of the wound until he awoke."

This explanation he fortifies with "an instance precisely in point, which occurred in Philadelphia. A son of the late Dr. Sprout being a somnambulist, got out of his window on a shed and jumped to the ground, but lighting on something sharp, cut his foot; and being soon missed was pursued by his bloody tracks on the snow. But he was not awaked by the wound which he received."

This would do very well indeed, if (1) there were any evidence that Mr. Tennent ever was a somnambulist, which, if a fact, must have been pretty well known; and (2) if his feet retained any evidence of having come in contact with the ground; and (3) if his footprints could have been anywhere discovered; and (4) if his "bloody tracks" on even the floor of his room or anywhere could have been found; and (5) if any instrument, as broken glass or pottery or sharp tool, equal to the "cutting off," could have been discovered; or (6) the missing toes themselves. The search must have embraced all these points of inquiry, and must have been sharp before the mystery was given up as inexplicable. If it failed to discover anything, Dr. Alexander's "hypothesis" must be rejected.

Very seldom, we think, are disembodied spirits allowed to do bodily harm to mortals. But as such cases are reported once in a while and seemingly on credible authority, the credit of this magnificent enterprise of cutting off a very lively minister's toes and thus crippling his activities, if not given to "old Nickle himself," must rest on one of his general stripe.

## J. H. Mott as a Medium.

On the fifth page is a communication from an earnest and active Spiritualist whom we have reason to believe entirely trustworthy in his statements, as well as fair and reasonable in his treatment of mediums and consideration of phenomena. He presents Mott in a light not calculated to increase public respect for the man or confidence in his mediumship. The JOURNAL knows several of the parties interviewed by this correspondent, and knows them to be confirmed Spiritualists, publicly identified with the Cause in Kansas City. The gentleman whose experience is briefly given by this correspondent in the last paragraph but one of his letter, was a leading witness for Mott in his late trial; he has been convinced by his own observations and against his will that Mott is not what he had for a long time supposed. A full and frank admission of his error is due the public from this gentleman. By his sweeping endorsement of Mott in the past he has innocently and with the best motives, grossly misled the public. He has been widely quoted in the Spiritualist press in support of Mott. The courageous and manly thing for him is to publish through the Spiritualist press a statement setting forth wherein he was in error, in what he should have been more guarded, and how far he now believes Mott's mediumship may be truthfully sustained. He may be excused for having been over-confident and for having been deceived, but there is no excuse for permitting his testimony to stand as it now does without modification.

There is a vast array of evidence tending to prove that Mott is, or has been, a medium for "materialization." That much of this testimony is worthless and more of it doubtful does not warrant the wholesale denial of his claim. After patiently sifting the evidence for some years, we think he is, or has been, a medium for "materialization." But the actual status of his powers will never be established by trials before police magistrates or court judges; nor by periodical exposures. His general character appears to be such as to render him an unfit and unsafe person as a medium for the public, for many reasons.

For Mott in his private capacity and as a weak and very fallible man we can have pity and charity. We stand ready to aid him and to condone occasional lapses in his struggle toward a purer life. Were he to manifest a determination to become a better man we would hide his faults from the world and proclaim only his good intentions and acts. But Mott, the private citizen, the erring fellow man, and Mott the public medium for the demonstration of spirit return and manifestation, are two entirely different individuals in their standing with a journalist whose aim is to advance the interests of



Philosophical Publishing House, Chicago.



## Voices from the People, AND INFORMATION ON VARIOUS SUBJECTS.

For the Religio-Philosophical Journal.  
What the Waves Said.

BY MRS. ELA A. RACON.

I stood upon the rocks one summer day,  
And tried to fathom what the waves did say.  
At first I caught the murmuring swell  
Of ripples on the beach; yet loved I well  
Their soft, warm music, and in passive mood  
I waited, drinking in the sweet soul-food,  
Which did refresh me with its soft refrain,  
Calmly the wild unrest of heart and brain.

At last I lost their gentle, murmuring swell,  
But to my ear, a voice like silver bell,  
Rang clearly forth—"Look off on yonder beach  
And then away, as far as eye can reach!  
See yonder wave, larger than all the rest,  
Dashing against the rocks its gleaming crest.  
And yet the smaller waves perform their share,  
And each its silver badge doth proudly wear.

"E'en baby's tiny hands are not afraid  
To dabble in the spray their foam hath made,  
But the great wave the baby's soul alarms,  
He runs (for safety) to his mother's arms.  
Be not, like the babe, afraid to stand,  
And face the great wave, as it loathes the land.  
See though I lift you with its rushing force,  
It shall not turn you from that truer course  
Which stretches out before you. O then learn  
To tread the path with reverent feet, and spurn  
Not the wise counsels of those life's guides  
Who seek to lead you safely o'er life's tides.

Learn of that law which guides the rolling waves,  
Which chants its music in the ocean caves,  
Which shapes the moans and the coral reefs,  
And worketh out of human joys and griefs,  
Some grand fruition, if we could but see  
The power of eternal equity!"

The sweet voice paused; the waves no longer spoke  
Though at my feet their gentle ripples broke.  
"Eternal equity," their echo said:  
If this be true, justice can not be dead.  
You, soul of mine! too long benumbed with pain,  
Let other's joys delight thee once again.  
For if thy feet may not tread pleasure's way,  
And if the light seem long ere cometh day,  
Let those glad voices sound within thy soul,  
And calm its wild unrest with pure control.  
And may the blessed proof be shown to thee,  
That justice lives and works unceasingly.  
As surely as these waves do ebb and flow,  
So sure will justice come to thee for woe,  
The final balance of her joyful days,  
And fill the earth-worn soul with songs of praise.

Then weary heart, take hope! The way grows bright,  
The rosy dawn dispels the darkest night.  
And the deep shadows like some frightful dream  
Of life's true purposes. Then up and do!  
Behold the path that stretches to thy view.  
The way may lead thro' trial, fear and pain,  
But through it a grand selfhood thou shalt gain.  
Self-sovereignty is the great future crown,  
Which to humanity wears gently down.  
When all humankind shall be free,  
And in each soul shall reign the law of peace.

### Criticism of an Address Delivered by J. Clegg Wright.

To the Editor of the Religio-Philosophical Journal:

There appears in your issue of Aug. 25th, the copy of an alleged "Inspiration Lecture," which was given by J. Clegg Wright of Philadelphia, at the Spiritualists' convention at Lake Pleasant, Mass., on Aug. 24th. With your consent, I would like to make some comments thereon. I do not, remembering full well that unless there is found in any lengthy article, some striking idea or unusual thought, it is very likely to be forgotten by the reader, unless indeed the very language be quoted, upon which comment is made.

First, as to the use of the term "Inspiration." I do not criticize its use in this place. I know there are inspirational speakers, as inspirational mediums of all sorts; but I express very serious doubt if any one upon the mortal plane can, at will, command from the "vast deep" surrounding and enveloping us, the spirits of the wisest and best of earth's former rulers. The more do I know of the "mediums" of the modern pulpits, the more I sometimes think many of our people, listening to some of our speakers, and who can make nothing of what is said, believe it must have been profound because they did not understand it! So much of this as may be applicable in this instance to the matter in hand, the reader, whoever he may be, is at liberty to use.

The lecturer, Mr. Wright, opens his control, asks: "I want this morning to pose the question, have you as spiritual philosophers, a religious idea which is calculated to be a centre, a primal idea, around which the genius of humanity can centre? Which can be an inspiration to poetry, to art, to literature and to science? Have you something that can stir the heart of mankind, and cause the civilization, the justice, the liberty of the past to fade? If you have no such sentiment, you have no business here. Civilization does not want you."

Now a man born and reared in a land where "the divine right of kings to rule" is an acknowledged axiom enacted into law, and where the right of the church to dig the channels in which human thought shall flow, is also, virtually a law, may very naturally imagine himself invested with a privilege of dictation to even Spiritualists; but some of those same Spiritualists will hesitate to acknowledge his dictum, and will continue to believe that on the soil wrested from a monarch's unrighteous grasp by their forefathers, and re-hapized to universal liberty by possibly their own blood, such a law will continue to believe that they have some "business here"—as much, at least, as those who enjoy the fruits of a liberty bought by whose purchase they have contributed nothing. They will continue to believe that the "civilization" which has been forwarded in these United States by just such men as themselves, does want them, whether they shall or shall not fulfill the requirements of their would-be dictator. And the spirit, if a spirit ever had anything to do with such an enactment, has nothing to teach which is valuable to Americans, and rather than attempt their instruction, he will do well to become the pupil, in the other life, of Paine and Jefferson, of Washington and Lincoln, who may possibly make him understand that humanity has some "business here," even if the "here" should be limited to the Lake Pleasant grounds.

The first division of the quotation made, implies that "religious philosophers" should have a "religious idea." I will not enter at length upon a discussion of the question whether Spiritualism is or is not a religion. Certainly, within its ranks are many, and among them not a few of the oldest adherents—men and women who made possible the opportunity for Mr. Wright, to have any "business here," the place where the spirit, who are very far from acknowledging that they need, or need to be informed that they need, a "religious idea."

But I do have many questions the dogmatic assertion of any man who claims that no one has "business here" in a gathering of Spiritualists, who has not a "primal idea around which the genius of humanity can centre." The somewhat ambiguous expression which defines the "primal idea" is found on Sept. 5th, at Newburgh Falls, held a large audience that many of its hearers "hadn't brains enough to understand what he was saying." The late Gov. Washburn, of Maine, on being asked if he "had religion," replied, "None to brag of." I freely concede the paucity of my possession in respect to brains, when a statement like above is made. But of what use is the brain, before the "primal idea" is professed, without which no idea or mental impulse?

I believe, however, that I shall receive the assent of a very respectable minority—possibly of a majority—of "moderately informed spiritual philosophers," when I say that they are evolutionists. This does not imply any other "primal idea" than the fact of human existence; and for what in the world the "genius of humanity" needs to "centre round" that idea, I leave to the possessor of a larger brain to inform us. If experience and observation, and the deductions from these of a fairly rational philosophy, are accepted by Spiritualists as confirming anything, it is that the genius of humanity impels it ever onward and upward, as on eagle's wings, and that it needs no home-nest about which to "centre." This fact in itself constitutes the "inspiration" (to progress) in philosophy, art, literature and science. If it fact cannot "stir the heart of mankind," and stimulate and encourage its development, I fear it will be useless to urge against it the old theological "primal idea" that one must needs ever and anon return to some sacred shrine, and thence receive the oracle which shall determine its next step.

I pause again before the stupendous question of "the enthusiasm of veneration," probed to "cause the civilization, the justice, the liberty of the past to fade." Let us wrestle a moment with a problem as all-important that unless it be correctly solved, we "have no business here," and "civilization does not want us." The enthusiasm of veneration is quite an idea. We have all seen exhibitions of it, have we not? Are any of its exemplars among us to-day? What about the enthusiasm of the desire "to see the civilization, the justice, the liberty of the past to fade"? We only question; our lack of brains probably incapacitates us from answering. But really, you know, Mr. Wright, there seems—just seems, you understand, to be a trifle of "enthusiasm of veneration" in English and English Catholicism and Protestantism; but kindly point out to us, we would like to know, that in their enthusiasm, veneration is a holy thing, they would "cause to fade"? It seems that from these people we have read and heard that our times were degenerate, and that it is only from lack of the necessary power, that the justice, the liberty, and even the civilization of the past are not polished up and re-presented to the world, by the aid of fire and sword, as the best thing we have left of the past, which the enthusiasm desires that they should "fade." There is some enthusiasm of veneration in medicine. Does it desire that past methods shall be done away? Not that way looks its attempted and partially secured legislation!

Despite the edict of expulsion summarily pronounced, it is believed that the true enthusiasm of veneration is at the same time the enthusiasm of progress, and of the new. The man to-day is the child of yesterday. He does not wish the home of his boyhood to "fade" from his memory. He cherishes grateful recollections of that which is past. Could it fade, he would have no way-mark by which to judge whether progression or retrogression is the divine order. By this means, his "business here" is to improve upon past theories of civilization, of art, of literature, of commerce, of government, of religion. And more it is the writer's firm conviction that Spiritualism to a man and woman will declare this to be their sentiment.

"God never wrote a book. He couldn't." [Applause.] Now, is it not about time that this stale, yet repeated expression should cease to be greeted with "applause." Let us be shown the wit or wisdom in rehearsing before an audience an expression which is rarely if ever advanced nowadays. In even orthodox pulpits, very few Spiritualists of ordinary knowledge are there, who do not understand that the Bible, mackie no claim that God ever "wrote a book," or even that the churches only claim that God "inspired" men to write it. And so at length, here are the churches over just what is to be understood by "inspiration." I doubt if I left to enjoy their quarrel. After they give us an authoritative definition, it will be time to see whether we can or cannot agree in it. Meantime, it is rather poorly paying business to be pouring hot shot into a dead body, or knocking down a man of straw. And until Spiritualists come to some definite plan regarding the God-idea; until they frame a theology (and that would be the end of it) which is to be questioned if there is sense or profit in it, let them what "God" can, or cannot, could or could not, would or would not, did or did not do. This right they will at least claim—that no man and no church shall dictate to them what opinions or notions they shall form. They can be trusted with this matter.

Column after column could be filled with quotations from this address, and the exposure of its weak points. It is not for this purpose that I am moved to write you—for the first time, I believe, in thirteen years—but to direct attention to the atrocious pronouncements found within it, and to protest that no man shall be allowed to utter statements, and virtually declare that men "have no business here" who do not accept of the "inspiration" of the "primal idea." It is not for this purpose that I am moved to write you—for the first time, I believe, in thirteen years—but to direct attention to the atrocious pronouncements found within it, and to protest that no man shall be allowed to utter statements, and virtually declare that men "have no business here" who do not accept of the "inspiration" of the "primal idea." 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Is There a Sixth Sense?

I have read with the greatest interest your article on the sixth sense question, especially the last one in which you explain the Indian theory of apparitions.

I frankly avow that I am more than half inclined to accept it as the true solution of many mysteries.

Some years ago—to be more particular, it was at 5 p. m. on the evening of June 11th, 1871—I saw the figure of my brother standing close to me, his face towards mine. He or it was dressed in ordinary clothes. The face was singularly pale. He motioned to me, smiled, and then vanished. I was in my library at the time. It was broad daylight, of course, and the figure appeared near the window. I was not asleep or dreaming, but as wide awake as I am at this moment. I at once mentioned the matter to my wife, to her sister, and to three neighbors, all of whom are still alive. We noted the exact hour of the apparition, and, allowing for difference in time, it was the exact hour of my brother's death at Carlisle, England. He died very suddenly. I had not been thinking of him on the day referred to, nor for several days previously, for on July 23d, we had received a letter from him stating that he was well (he was a robust man), and that he should sail for Canada on July 24th.

Will some of your scientific readers explain this apparition? The Indian theory explains it readily. —Toronto Mail.

The Epidemic of Crime.

When comes this epidemic of suicides and murders? Recent discussions have named several causes. Hon. C. H. Reeve, of Indiana, charges it to infidel teachings—holding that hopelessness of a future state cripples fortitude for bearing life's ills. Another declares suffering from the universal business depression the cause. A third writer attributes it to increasing insanity, a physician thinks much of the tendency is inherited, while temperance advocates lay the responsibility upon strong drink.

Free-thinkers have committed suicide, but so have orthodox churchmen. Financial straits have been many, but the wealthy have also taken their life.

Insanity and dissipation have preceded suicides and family murders.

One feature common to almost every such crime challenges attention. Well nigh every report of suicide and family murder mentions the perpetrator as having "for some time been subject to melancholy." Where comes this? All recognized medical authorities tell us that the fire which consumes the brain is always kindled by derangements of digestion; that good digestion is indispensable without pure blood, and pure blood is never known when the liver and kidneys are out of order. Under such circumstances, a preventive should be sought, and for the Warner's safe cure is sovereign—a fact conceded by the best authorities in the land, and it is especially commended by the celebrated Dr. Dio Lewis. —Rochester Democrat.

A number of Russians are to settle in a valley north of Sitka, Alaska, an agent of theirs who is now journeying across the continent having recently selected the site.

There Shall be no Alps.

When Napoleon talked of invading Italy one of his officers said: "But sire, remember the Alps." To an ordinary man these would have seemed simply insurmountable, but Napoleon responded eagerly: "There shall be no Alps." So the famous Sierrone pass crumpled. Disease, like a mountain, stands in the way of fame, fortune and honor to many who by Dr. Pierce's "Golden Medical Discovery" might be healed, and so the mountain would disappear. It is specific for all blood, chronic lung and liver diseases, such as consumption (which is scrofula of the lungs), pimples, blotches, eruptions, tumors, swellings, fevers, and kindred complaints.

The Roman Catholic Archbishop of Quebec has been empowered to treat with the local government on the question of property seized from the Jesuits in 1793.

Ely's Cream Balm was recommended to me by my druggist as a preventive to Hay Fever. Have been using it as directed since the 9th of August and have found it specific for that much dreaded and loathsome disease. For ten years or more I have been a great sufferer each year, from August 9th till frost, and have tried many alleged remedies for its cure, but Ely's Cream Balm is the only preventive I have ever found. Hay Fever sufferers ought to know of its efficacy.

F. B. AINSWORTH, Of F. B. AINSWORTH & CO., Publishers, Indianapolis, Ind.

A strip of property only one inch wide, situated in 135th Street, near 8th Avenue, New York, has been sold for \$375.

Gunn's Newest

(Revised) Home Book of Health or Family Physician; 210th edition, just ready, gives ninety fresh hints; shows how to put in best sanitary condition house, premises or town, for feeding off cholera and all infectious diseases, and present modern treatment in ordinary ailments and contingencies combined with large experience in forty years successful practice, with all forms of disease, and in preventing life, health. 125 pages royal octavo, leather. See advertisement in another column.

A craze for short hair has seized hold of the young women of Rochester, N. Y., and is reported to be spreading over the country.

Eleven Miles of Store Polish.

Meers, Morse Bros. sold on Monday last 1250 Gross of Rising Sun Store Polish; contained in 2500 boxes, weighing 75,000 lbs., loading 3 cars. As the casks measure four inches in length, the above shipment of polish, if laid down in a direct line with end of casks touching, would extend almost 11 and one-third miles.

This gives some idea of the enormous demand for, and consumption of, the Rising Sun Store Polish.

Prince Ludwig Ferdinand, of Bavaria, son-in-law of Queen Isabella of Spain, is practicing medicine at Nymphenburg.

The Voice of the People.

The people, as a whole, seldom make mistake, and the unanimous voice of praise which comes from those who have used Hood's Sarsaparilla, fully justifies the claims of the proprietors of this great medicine. Indeed, these very claims are based entirely on what the people say. Hood's Sarsaparilla has done. Send to C. L. Hood & Co., Lowell, Mass., for book containing statements of many cures.

General Grant's burial at Riverside Park has caused the extension of the street railway.

Despise Not the Day of Small Things.

Little things may help a man to rise a bent pin in an easy chair for instance. Dr. Pierce's "Pleasant Purgative Pellets" are small things, pleasant to take, and they cure sick-headaches, relieve torpid livers and do wonders. Being purely vegetable they cannot harm any one. All druggists.

The craze for old china is on the wane, and the prevailing notion is for old silver.

Dr. Pierce's "Favorite Prescription" is everywhere acknowledged to be the standard remedy for female complaints and weaknesses. It is sold by druggists.

Bowditch battle field is cut into quarters by a canal and a railroad.

The warm weather often has a depressing and debilitating effect. Hood's Sarsaparilla overcomes all languor and lassitude.

The Irish population of New York in 1880 was 490,445.

If you would know the evils of sleeping with your mouth open, before it is too late send for a circular of Fisher's Mouth-breathing Inhibitor. See advt.

A parrot, said to be ninety-two years old, is owned by an Orlando, Fla. man, who has refused \$500 for it.

There is no attraction like a beautiful skin. Foster's Complexion Powder gives it. For sale by all druggists.

BALDNESS. GRAY HAIRS

If you are troubled with a diseased scalp, if your hair is falling out, if it is weak and thin, or if you have become bald, your hair may be restored to its original healthy condition and color by the use of Hall's Hair Renewer. This efficient remedy combines the most desirable qualities of the best preparations for the hair, without the use of any objectionable ingredient. Mrs. Hunsberry, 341 Franklin ave., Brooklyn, N. Y., after a severe attack of erysipelas in the head, lost her hair so rapidly that she soon became quite bald. One bottle of Hall's Hair Renewer produced a new growth, as soft, brown, and thick as in youth.

HALL'S VEGETABLE SICILIAN Hair Renewer

Is not a dye, nor does it contain any coloring matter whatever. It restores the hair to its original color by exciting the scalp to a natural, healthy action, and is, also, an efficient remedy in cases of scalp disease. Walter Burnham, M. D., Lowell, Mass., writes: "Having, by accident, seen Hall's Vegetable Sicilian Hair Renewer used for restoring the hair, where inveterate eruptions had resisted various kinds of treatment, I found that not only was the hair restored to its natural beauty, but also the disease of the scalp was completely cured. I have since recommended the Renewer, frequently, in similar cases, and always with the same success."

The beauty and vigor of the hair is easily maintained by the use of Hall's Hair Renewer. Mrs. Susan H. Scott, Stoddard, N. H., writes: "The Renewer will certainly restore gray hair to its original color. I have used it ten years, and it has given perfect satisfaction. It keeps my hair in splendid condition." Mrs. E. M. Rittenhouse, Humboldt, Kansas, writes: "I have used Hall's Hair Renewer for years. It keeps the scalp clean and healthy, the hair dark and glossy, and produces a new and vigorous growth."

Hall's Hair Renewer,

PREPARED BY R. P. HALL & CO., NASHUA, N. H., U. S. A. For Sale by All Druggists.

Cancer of the Tongue.

A Case Resembling that of Gen. Grant.

Some ten years ago I had a scrofulous sore on my right hand, and with the old-time treatment it healed up. In March, 1882, it broke out in my left ear, and concentrated in cancer, eating through my cheek, to the top of my left cheek bone and up to the left eye. I subsisted on liquids, and my tongue was so far gone I could not talk. On October first, 1884, I commenced taking your specific. In a month the swelling places stopped and healing commenced, and the fearful aperture in my cheek has been closed and firmly knitted together. A new order of life is progressing, and it seems that nature is supplying a new tongue. I can talk so that my friends can readily understand me, and can also eat solid food again. I would refer to Hon. John H. Trevelick, State Senator of this district, and to Dr. F. S. Bradford, of La Grange, Ga., May 14, 1885.

Treatise on Blood and Skin Diseases mailed free. THE SWIFT SYSTEM CO., Drawer 2, Atlanta, Ga. N. Y. 157 W. 23d St.

READY. Mental Gymnastics; OR, MEMORY CULTURE.

BY ADAM MILLER, M. D.

A practical and easy system by which any person, old or young, can train themselves to memorize anything they choose.

THE CLERGY Their Sermons, THE STUDENT Their Lessons, THE BUSINESS MAN Items of Business.

The author of this work was put to the severest public test, a few days ago, by reporters of all the leading Chicago daily papers. The commendatory notices which appeared the following day showed how well he stood the test:

The author, an old man, claims to have a memory more to be trusted by training under this system than even while he was young. —Chicago Inter-Ocean.

We cordially commend it to all persons of failing memory as the best book obtainable on that subject. —Interior.

The author's method aids us in getting control at will of the organs unconsciously employed in action of what may be called spontaneous recollection. It is ingenious and simple. —Chicago Times.

This work, with written instructions by the author, will be sent postpaid to any address on receipt of price, \$1.00. Address:

DANIEL AMBROSE, Publisher, 69 Dearborn-st., Chicago.

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Buy the Positive for Fevers, Coughs, Colds, Bronchitis, Asthma, Dyspepsia, Indigestion, Diarrhoea, Liver Complaint, Neuralgia, Kidney Complaint, Headache, Headache, Female Diseases, Rheumatism, Nervousness, Sleeplessness, and all active and acute diseases.

Buy the Negative for Paralysis, Dizziness, Amnesia, Cypoid and Typhoid Fevers. Buy a box of Positive and Negative (half and half) for Chills and Fever.

Mailed, postpaid, for \$1.00 a box, or six boxes for \$5.00. Send money at our risk by Registered Letter, or by Money Order.

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JNO. C. BUNDY, Chicago, Ill.

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Embracing the various opinions of Spiritualists, and in accordance with the Author's Experience, by the Author of "The Magnetic Cure." Price, \$1.50; postage, 10 cents.

For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

are honorable, when they are associated with advanced age, but to be prematurely gray is unpleasant, to say the least. If you cannot renew your youth, you may, at least, attain the appearance of it, by the use of Hall's Hair Renewer. Randolph W. Farley, Nashua, N. H., quite a young man, whose hair had become gray, like that of a very aged person, applied Hall's Hair Renewer, and now his locks are a beautiful brown, as in youth. He says: "The effects, in my case, from the use of Hall's Hair Renewer are truly marvellous." Mrs. E. Elliott, Glenville, W. Va., says: "One bottle of Hall's Hair Renewer restored my hair to its youthful color."

HALL'S VEGETABLE SICILIAN

Hair Renewer

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PREPARED BY R. P. HALL & CO., NASHUA, N. H., U. S. A. For Sale by All Druggists.

A BIG OFFER.

TO INTRODUCE THEM, WE WILL GIVE AWAY 1,000 Self-Operating Washing Machines.

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By reason of its central position and close relation to all principal lines of travel, the Rock Island and Pacific Railroad constitutes the most important mid-continental link in that system of through transportation which invites and facilitates travel and trade between cities of the Atlantic and Pacific Coasts. It also the favored route for the movement of goods and passengers between Chicago and the West, and the East, Northeast and Southeast, and corresponding points of the North, Northwest and Southwest.

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Is the direct and favorite line between Chicago and Minneapolis and St. Paul, where connections are made in Union Depots for all points in the Territories and British Provinces. Over this route, Fast Express Trains are run to the watering places, summer resorts, and the most desirable points of the Northwest, and the most desirable route to the rich wheat fields and pastoral lands of interior Dakota.

Still another DIRECT LINE, via Seneca and Kanabos, has been opened between Chicago, Minneapolis and St. Paul, and intermediate points.

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FREE GIFT! A copy of my Medical Book will be sent to any person afflicted with Consumption, Bronchitis, Asthma, Croup, Throat, or Hoarse Voice, who will send me a copy of our Handy List.

It has been the means of saving many valuable lives. Send name and post-office address, with six cents postage for mailing. The book is irreplaceable to persons suffering from any of the above diseases. Address DR. R. H. WOLFE, CHICAGO, ILL.



DR. PEIRO has devoted 25 years to the special treatment of Catarrh, Throat, Lung Diseases, and other ailments of the respiratory system. His treatment is based on the use of the Inhalation of Oxygen, which is known as the "Oxygen Treatment".

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THE INDEX

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CONTENTS.

FRONTISPIECE.—Engraving—Portrait of Mrs. Buchanan.  
CHAP. 1.—Original Sketch of Psychometry.  
CHAP. 2.—Original Sketch—continued.  
CHAP. 3.—Later Developments.  
CHAP. 4.—The Psychic Faculties—Their location, and actual manifestation.  
CHAP. 5.—Psychometry in Self Culture, Conjugal Relations, and Insanity.  
CHAP. 6.—Psychometry in Medical Science and Choice of Physicians.  
CHAP. 7



Continued from First Page  
in conducting the affairs of the universe whole.

But our orthodox neighbor shakes his head. He is thinking about the curse of God resting on humanity. The fall of Adam and Eve in the garden. He hears the dismal roar of a vast multitude falling into the abyss of endless woe! He says that God is omnipotent in power. He might save the mighty through, but alas! He will not.

We can say to our own afflicted neighbors, be comforted; the light breaking in from the heavens changes all this. The clouds that hung over the past are passing away. Progression opens up a path that shines brighter and brighter to the far more perfect day. The mournful poet says:

"In the street, the tide of being, how it surges, how it rolls!  
God! what base ignoble faces! what bodies wanting souls!"

But, by the light of celestial teaching we may look at the uprise street throng, as we would at an orchard of fruit in its early stages of growth. The days and the nights, the storm and the sunshine will mellow the fruit. The human family are the fruit upon the Tree of Life; and shall not the eternal years do for that universal family, as the dew, the sunshine and the rain for the peaches and the apples? The God in whom we live, breathe and have our being, is rolling billions of worlds through the blue ether, with less noise than children make at play upon the green lawn! Shall we fear to trust him? Our reasons for confidence are many, and our faith should be strong.

WM. C. WATERS.

### THE FIRST NEW ENGLAND WITCH.

BY WILLARD H. MORSE, M. D.

[The Bay State for September.]

At the beginning of the seventeenth century, in an English country district, two lads romped on the same lea and chased the same butterflies. One was a little brown-eyed boy, with red cheeks, fine round form, and fiery temper. The other was a gentle child, tall, lithe, and blonde. The one was the son of a man of wealth and a noble lady, and carried his captive butterflies to a mansion-house, and kept them in a crystal case. The other ran from the fields to a farm-house, and thought of the lea as grain field. It might have been the year 1600, when the two were called in from their play-ground, and sent to school thus to begin life. The farmer's boy went to a common school, and his brown-eyed play-mate entered a grammar school. From that time their paths were far apart.

The name of the tall, blonde boy was Samuel Morse. At fifteen he left school to help his father on the home farm. At twenty he had become second tenant on a Wiltshire holding, and began to be a prosperous farmer. Before he had attained the age of forty he was the father of a large family of children, among them five sons, whose names were Samuel, William, Robert, John, and Anthony. William, Robert, and Anthony ultimately emigrated to America, while Samuel, Jr., and John remained in England. Young Samuel went to London, and became a merchant and a miser. When past his fiftieth year he married. His wife died four years later, leaving a baby daughter and a son. Both children were sent up to Marlboro, where they had a home with their Uncle John, who was living on the old farm. There they grew up, and became the heirs both of John and their father. The boy was named Morgan. He received a finished education, embraced the law, and married. His only child and daughter, Mary, became the heiress of her aunt's property and her great-uncle John's estate, and was accounted a lady of wealth, station and beauty.

Meanwhile the family of old Samuel Morse's playfellow had also reached the fourth generation. The name of that playfellow was Oliver Cromwell, who became Lord Protector of the British Commonwealth. Of course he forgot Samuel Morse, and was sitting in Parliament when Samuel died. He had children and grandchildren who lived as contemporaries of his old playmate's children and grandchildren. Two or three years before Samuel's great granddaughter, Mary was born, a great grandson of the Protector saw the light. This boy was named Oliver, but was called "Rummy Noll." The ancestral estate of Theodora's became his sole inheritance, and as soon as he came into the property he began to live a wild, fast life, distinguishing himself as an adventurous, if not profligate gentleman.

He travelled much; and one day in a sunny English year came to the town of his great-grandfather's palfrey. There he chanced to meet Mary Morse. The beautiful girl fascinated him, but would not consent to be his wife until all of his "wild ones" were sown. Then she became Mrs. Cromwell, and was a happy wife, as well as a lady of eminence and wealth. Oliver and Mary Cromwell had a daughter Olivia, who married a Mr. Russell, and whose daughters are the present sole representatives of the Protectorate family.

As was said above, William, Anthony, and Robert Morse, brothers of Samuel, Jr., emigrated to America, and became the ancestors of nearly all of their name in this country. William and Anthony settled at Newbury, Massachusetts. The latter became a respected citizen, and among his descendants were such men as Rev. Dr. James Morse of Newburyport, Samuel Pinley Breese Morse, the inventor of the telegraph, Rev. Sidney Edwards Morse, and others scarcely less notable.

Robert Morse, Anthony's brother, left England at about the time of the beginning of the civil war, and located in Boston as a tailor. He was a sterling old Puritan, prudent, enterprising and of strict morality. He speculated in real estate, and after a while removed to Elizabethtown, New Jersey, which place he helped to settle, and where he amassed much wealth. He had nine children. Among his descendants were some men of eminence, as Dr. Isaac Morse of Elizabethtown, Honorable Nathan Morse of New Orleans, Isaac E. Morse, long a member of congress from Louisiana, Judge Morse of Ohio, and others.

None of these sons of Samuel, the mate of Cromwell, were great men themselves, but were notable in their descendants. Samuel's descendant came to represent a historical family; Anthony's greatest descendant invented the telegraph; and the descendants of Robert were noble Southrons. William alone of the five brothers had notoriety. Samuel, Jr., was more eminent, but William made a mark in Massachusetts' history. Settling in the town of Newbury, William Morse led an humble and monotonous life. When he had lived there more than forty years, and had come to be an old and infirm man, he was made to figure unhappily in the first legal investigation of New England witchcraft. This was in 1679-81, or more than ten years before the Salem witchcraft, and it constitutes a page of hitherto unpublished Massachusetts history.

Mr. and Mrs. Morse resided in a plain, wooden house that still stands at the head of Market Street, in what is now Newburyport. William had been a farmer, but his sons had now taken the homestead, and he was supporting himself and wife by shoe-making. His age was almost three-score-years-and-ten, and he was a reputedly worthy man, then just in the early years of his dotage. His wife, the "goodly Elizabeth," was a Newbury woman, and apparently some few years her husband's senior.

I can easily imagine the worthy couple there in the old square room of a winter's night. On one side of the fire-place sits the old man in his hard arm chair, his hands folded, and his spectacles awry, as he sonorously snores away the time. Opposite him sits the old lady, toothless dame, with angular features half hidden in a stuffy starched white cap, her fingers flying over her knitting-work, as precisely and perseveringly she "seams," "narrows," and "widens." At the old lady's right hand stands a cherry table, on which burns a yellow tallow candle that occasionally the dame proceeds to snuff. There is no carpet on the floor, and the furniture is poor and plain. A kitchen chair sits at the other side of the table, and in, or on it, sits a half-grown boy, a ruddy, freckled, country boy who wants to whistle, and prefers to go out and play, but who is required to stay in the house, to sit still, and to read from out the leather-covered Bible that lies open on the table before him.

"But I would like to go out and slide down hill!" begs the boy.

"Have you read yer ten chapters yit?" asks the old dame.

"N-no."

"Well, read on." And the lad obeys. He is reading aloud; he is not a good reader; the chapters are in Deuteronomy; but that stint must be performed before evening; then ten chapters after six o'clock, and at eight he must go to bed. If he moves uneasily in his chair, or stops to breathe, he is reprimanded.

The boy was the grandson of the old couple, and resided with them. Under just such restrictions he was kept. Bright, quick, and full of boy life, he was restless under the enforced restraint.

In the neighborhood resided a Yankee school-master, named Caleb Powell, a fellow who delighted in interfering with the affairs of his neighbors, and in airing his wisdom on almost every known subject. He noticed that the Puritan families kept their boys too closely confined; and influenced by surreptitious gifts of cider and cheese, he ingratiated himself into their confidence, and was regarded as an oracle, and who was listened to with respect. Gran'ther Morse was among those argued with, and being told that the boy was losing his health by being "kept in" so much, he at once consented to give him a rest from the Bible readings and let him play out of doors and at the houses of the neighbors. Once released, the lad declared that he "should not be put under again." Fertile in imagination, he soon devised a plan.

At that time a belief in witchcraft was universal, and afforded a solution of everything strange and unintelligible. The old shoe-maker firmly believed in the supernatural agency of witches, and his regular grand-uncle knew it. That he might not be obliged to return to the Scripture readings, the boy practiced impositions on his grandfather to which the old man became a very easy dupe. No one suspected the boy's agency, except Caleb Powell. That worthy knew the young man, and believed that there was nothing marvellous or superstitious about the manifestations. Desirous of being esteemed learned, and when the "witchcraft" was the town talk he gave out that he could develop the whole mystery. The consequence was that he was suspected of dealing in the black art, and was accused, tried, and narrowly escaped with his life.

On the court records of Salem is entered:—"December 3, 1679. Caleb Powell being complained of for practicing witchcraft, he doth deny the molesting of William Morse and his family, was by warrant directed to constable, and repelled till Monday." "December 8, (Monday) Caleb Powell appeared, and it was determined that he should present ye case at ye county court at Ipswich on March."

This order was obeyed and the trial came on. The following is a specimen of the testimony presented:

"William Morse said, together with his wife, that Thursday night being November 27, we heard a great noyse of knocking ye boards of ye house, whereupon myself and wife looks out and see nobody, but we had stones and sticks thrown at us so that we were forced to retire."

"Ye same night, ye doore being lockt when we went to bed, we heard a great hog grunt in ye house, and willing to go out. That we might not be disturbed in our sleep, I rose to let him out, and I found a hog and the doore unlockt."

"Ye next night I had a great awl that I kept in the window, the which awl I saw fall down ye chimney into ye ashes. I bid ye boy put ye same awl in ye cupboard which I saw done, and ye doore shut too. When ye same awl came down ye chimney again in our sight, and I took it up myself."

"Ye next day, being Saturday, stones, sticks and pieces of bricks came down so that we could not quietly eat our breakfast. Sticks of fire came down also at ye same time."

"Ye same day in ye afternoon, my thread four times taken away and come down ye chimney again; my awl and a gimlet wanting came down ye chimney. Again, my leather and my nallies, being in ye cover of a firkin, taken away, and came down ye chimney."

"The next, being Sunday, stones, sticks and brickbats came down ye chimney. On Monday, Mr. Richardson [the minister], and my brother was there. They saw ye frame of my cow-house standing firm. I sent my boy to drive ye fowls from my hog's trough. He went to ye cow-house, and ye frame fell on him, he crying with ye hurt. In ye afternoon ye potts hanging over ye fire did dash so vehemently one against another that we did sett down one that they might not dash to pieces. I saw ye andirion leap into ye pott and dance, and leap out, and again leap in, and leap on a table and there abide. And my wife saw ye andirion on ye table. Also I saw ye pott turn over, and throw down all ye water. Again we see a tray with wool leap up and down, and throw ye wool out, and saw nobody meddle with it. Again a tub's hoop fly off, and nobody near it. Again ye wooden wheeles upside down, and stood upon its end, and a spade set on it. This myself, my wife, and Stephen Greenleaf saw. Again my tools fell down on ye ground, and before my boy could take them they were sent from him. Again when my wife and ye boy were making ye bed, ye chest did open and shutt, ye bed clothes would not be made to lay on ye bed, but flew off againe."

"We saw a keeler of bread turn over. A chair did often bow to me. Ye chamber door did violently fly together. Ye bed did move to and fro. Ye barn-door was unpinned four times. We agreed to a big noise in ye other room. My chair would not stand still, but was ready to throw me backward. Ye cat was thrown at us five times. A great stone of six pounds weight did remove from place to place. Being minded to write, my ink-horne was hid from me, which I found covered by a rag, and my pen quite gone. I made a new pen, and while I was writing, one ear of corne hitt me in ye face, and sticks, stones, and my old pen were flung at me. Again ye spectacles were thrown from ye table, and almost into ye hot fire. My paper, do what I could, I could hardly keep it. Before I could dry my writing, a marmouth had rubbed along it, but I held it so fast that it did only blot some of it. My wife and I being much afraid that I should not preserve ye writing, we did think best to lay it in ye Bible. Againe ye next night I lay it there againe, but in ye morning it was not to be found, till I found it in a box alone. Againe while I was writing this morning I was forced to forbear writing any more, because I was so disturbed by many things constantly thrown at me."

Anthony Morse testified:

"Occasionally, being to my brother Morse's house, he showed to me a pece of brick, which had several times come down ye chimney. I sitting in ye corner towde that pece of brick in my hand. Within a littel space of time ye pece of brick was gone from me I know not by what means. Quickly after it come down chimney. Also in ye chimney corner I saw a hammar on ye ground. Their beln no person nigh it, it was soderly gone, by what means I know not; but within a littel space it fell down chimney, and also a pece of wood a fute long."

Taken on oath Dec. 8, 1679, before me, JOHN WOODBRIDGE, Commissioner.

Thomas Hardy testified:

"I and George Hardy being at William Morse his house, affirm that ye earth in ye chimney corner moved and scattered on us. I was hitt with somewhat; Hardy hitt by a iron ladde; somewhat hitt Morse a great blow, but it was so swift none could tell what it was. After, we saw it was a shoe."

Rev. Mr. Richardson testified:

"Was at Bro. Morse his house on a Saturday. A board flew against my chair. I heard a noyse in another room, which I suppose in all reason was diabolical."

John Dole testified:

"I saw, sir, a large fire-stick of candlewood, a stone, and a fire-brand to fall down. These I saw nott whence they come till they fell by me."

Elizabeth Titcomb testified:

"Powell said that he could find out ye witch by his learning if he had another scholar with him."

Joseph Myrick and Sarah Hale testified:

"Joseph Morse, often said in our hearing that if there are any wizards he was sure Caleb Powell was one."

William Morse being asked what he had to say as to Powell being a wizard, testified:

"He come in, and seeing our spirit very low cause by our great affliction, he said, 'Poor old man, and poor old woman, I eye ye boy, who is ye occasion of all ye griefe; and I draw neere ye with great compassion.' Then said I: 'Powell, how can ye boy do them things?' Then said he, 'This boy is a young rogue, a vile rogue.' Powell, he also said, that he had understanding in astrology and astronomy, and knew the working of spirits. Looking on ye boy, he said, 'Ye young rogue! And to me, Goodman Morse, if ye be willing to lett me have ye boy I will undertake that ye shall be freed from any trouble of this kind the while he is with me.'"

Other evidence was received for the prosecution. The defence put in by Powell was that "on Monday night last, till Friday after the nonce, I had ye boy with me, and they had no trouble."

Mary Tucker deposed:

"Powell said he come to Morse's and did not see fit to go in as the old man was at prayer. He lookt in a window, and saw ye boy fling a shoe at the old man's head while he prayed."

The verdict now stands on the court record, and reads as follows:

"Upon hearing the complaint brought to this court against Caleb Powell for suspicion of working by the devil to the molesting of ye family of William Morse of Newbury, though this court cannot find any evident ground of proceeding farther against ye said Powell, yett we determine that he hath given such ground of suspicion of his so dealing that we cannot so acquit him but that he justly deserves to bare his own shame and the costs of prosecution of the complaint."

The bad boys seem to have a grudge against Powell, and anxious to see that person punished, he resumed his pranks both at his grandfather's and among the neighbors. Strange things happened. Joseph Bayley's cows would stand still and not move. Caleb Powell, having been discharged, no longer boasted of his learning. Jonathan Haines' oxen would not work. A sheep belonging to Caleb Moody was mysteriously dyed. Zachariah Davis' calves all died, as did also a sheep belonging to Joshua Richardson. Mrs. John Wells said that she saw the "imp of God" in said Morse's house."

Sickness visited several families, and Goody Morse, as was her custom, acted as village nurse. One by one her patients died. John Dee, Mrs. William Chandler, Mrs. Goodwin's child, and an infant of Mr. Ordway's, were among the dead. The rumor ran about that Moody Morse was a witch. John Chase affirmed that he had seen her coming into his house through a knot-hole at night. John Gladding saw "haife of Marm Morse about two a clocke in ye daytime." Jonathan Woodman, seeing a strange black cat, struck it; and Dr. Dole was called the same day to treat a bruise on Mrs. Morse. The natural inference was that the old lady was a witch and the cause of all these strange things, as well as of the extraordinary occurrences in her home. Accusers were not wanting, and she was arrested. In her trial all of this evidence was put in, and her husband repeated his testimony at the Powell trial. The county court heard it and passed the case to the General Court, from whence it was returned.

The records abound in reports of the testimony. We will only quote the evidence of Zachariah Davis, who said:

"I having offended Goody Morse, my three calves fell a dancing and roaring, and were in such a condition as I never saw a calf in before. A calf ran a roaringe away soe that we gott him only with much ado and put him in ye barn, and we heard him roar severell times in ye night. In ye morning I went to ye barn, and there he was setting on his tail like a dog. I never see no calf set after that manner before; and so he remained in these fits till he died."

The entry on the court record is as follows:

"Boston, May 20, 1680:—The Grand Jury presenting Elizabeth, wife of William Morse. She was indicted by name of Elizabeth Morse for that she not liking ye favor of God before her eyes, being instigated by the Devil, and had familiarly with the Devil, contrary to ye peace of our sovereign lord, the King, his crown and dignity, the laws of God, and of this jurisdiction. After the prisoner was att yd barr and

pleaded not guilty, and put herself on ye country and God for trial. Ye evidences being produced were read and committed to ye jury."

"Boston, May 21st, of 1680:—Ye jury brought in their verdict. They found Elizabeth Morse guilty according to the indictment."

"May 27:—Then ye sentence of ye Governor, to wit:—Elizabeth you are to goe from hence to ye place from which you come, and thence to the place of execution, and there to be hangd, by ye neck, till you be dead; and ye Lord have mercy on your Soule."

"June 9th:—Ye Governor and ye magistrates voted ye reprieving of Eliz. Morse, as attests, EDWARD RAWSON, Secretary."

The unfortunate woman seems to have remained imprisoned until the meeting of the Legislature. On the records of that body we find:

"Ye Deputies in pursual of Acts of ye Hon. Court of Assistants relating to ye woman condemned for witchcraft doe not understand why execution of ye sentence given her by ye sd. court is not executed. Her reprieve seems to us to be beyond what the law will allow, and doe therefore judge meete to declare ourselves against it, etc. This Nov. 3d, 1680. WM. TORREY, Clerk."

Then follows this entry:

"Exceptions not consented to by ye magistrates, EDWARD RAWSON, Secretary."

Mrs. Morse continued in prison until May, 1681. On the fourteenth of that month her husband petitioned for her to "the honorable gen. court now sitting in Boston," begging to "cleare up ye truth." This petition recited a review of the testimony of seventeen persons who had testified against Goody Morse. On the eighteenth he petitioned "ye hon. Governor, deputy Governor, deputies and magistrates." In answer, a new hearing was granted. The court record says:

"Ye Deputies judge meete to grant ye petitioner a hearing ye next sixt day and that warrants go forth to all persons concerned from this court, they to appear in order to her further trial, our honored magistrates hereto consenting. WM. TORREY, Clerk."

Again the magistrates were refractory, for we find:

"May twenty-fourth, 1681:—Not consented to by ye magistrates. EDWARD RAWSON, Secretary."

No further trial followed. Mr. Morse did not rest in his efforts for the release of his wife. He called a council of the clergymen of the neighborhood to examine her. The council met and acted. The report of the Rev. John Hale of Beverly (probably chairman) is before me. It reads:

"This touching Madam Elizabeth Morse:—She being reprieved, her husband desired us to discourse her, which we did. Her discourse was very christain, and she still pleaded her innocence of that which was laid to her discharge. We did not esteem it prudence for us to pass any definite sentence upon her under her circumstances, yet we inclined to ye more charitable side."

After this examination the court permitted her to return home, when she never gave further occasion for slander, dying the death of a hopeful Christian not many years after.

And the mischievous grandson, what of him? He went to Beverly, married, had children, died. His great-grandson lives to-day. He, descendant of William, over wires that Anthony's descendant made to do noble work, sends this message, written on paper made by a descendant of Robert, to Miss Russell, representing Samuel Morse and Oliver Cromwell:

After two centuries witch-works is in electricity, and that witch-work has made us a name."

The Church of the New Spiritual Dispensation.

To the Editor of the Religio-Philosophical Journal:

The Church of the New Spiritual Dispensation, 416 Adelphi St., has commenced its fall and winter work under favorable auspices and full houses. Our church has not been closed at all during the summer, services being held every Sunday. We have good local talent and some clear thinkers, who are always glad to speak from our platform. Our church is in a central part of the city, very near the main avenue; is cosy and home-like. As we rent the building, we have complete control of it. We hold regular services at 11 A. M. and 7:45 P. M. The eloquently inspired evangelist, Mrs. Nellie J. T. Brigham, is to be with us in October. Old time Spiritualists always come to our church to hear this teacher of our faith, who, in all that graces womanhood, is a peer among the noblest, wisest and best.

Sunday afternoons we hold a medium's meeting at 3:30 P. M. We are blest at the present writing with several mediums of rare psychic powers. Mr. John Slater from Philadelphia, who is a trance speaker as well as a very fine test medium, is located with us. Mr. Slater is a young man with a temperamental apparently all nerves. He is very successful as a public test medium from the platform, and also in giving private sittings. Mrs. Carl F. Redwitz has recently located in Brooklyn, and as a psychometrist and clairvoyant has but few equals. She is refined and intelligent, of a deeply religious nature, and were it not for a weakness of the throat and lungs, she could be developed as an excellent platform speaker. Mrs. J. C. Jones, who is a very fine clairvoyant and test medium, is kept busy with private sittings. She presides at our organ, and while she shrinks from publicity, she has given some excellent tests from our platform. Mrs. E. W. Mills of the eastern district, who for the last ten years or more has been used as a medium, now devotes her time exclusively to psychometric readings of ores, minerals, etc., and is very successful in this phase of mediumship. Mrs. Mills has given some fine tests from our platform, and this afternoon was controlled by several different spirits, and while Mr. Slater was giving tests, she in several instances gave the name of spirits manifesting through him.

Our mediums' meetings are largely attended by inquirers, skeptics and believers, and we hope to make them an important branch of our work. The Ladies' Aid Society under

the able management of Mrs. M. E. Brundage, its president, assisted by Miss Bloonen, Mrs. Davis, Mrs. Smith, Miss Beard, Mrs. Coons, Mrs. Johnson, Mrs. Kipp, Mrs. Shepard and many others, have been active in their benevolent and social work.

Mrs. Redwitz holds circles at her rooms every Monday evening for development of private mediumship, and a social union on Friday evening of each week. Mr. Slater gives a public test sance in the church every Wednesday evening, several circles during the week, and is kept busy during the day with private sittings. Dr. Charles D. Kenney, the wondrous healer, has not yet returned from his summer vacation. Many private mediums are kept busy, and new mediums are being developed all the while. Our church enters another year, earnest and united, and we hope for the good of the cause.

Sunday evening, Sept. 13th, Hon. A. H. Bailey gave us a very able lecture, which was listened to by a large and intelligent audience, who frequently applauded his sledge-hammer blows against fraud and imposture. Brooklyn, N. Y. S. B. NICHOLS.

### Hopeful Words.

In speaking of the funeral of Mrs. Ritz, an aged pioneer of the place, the *Eric Co. Reporter* says:—

"The address was delivered by Hudson Tuttle. He began by saying that he called attention to a passage from a book, which had been sought for consolation by those in sorrow for eighteen centuries, and had furnished the head of spiritual life to generation after generation. It was the words of Paul, the most philosophical and learned of all the biblical writers, the 15 chap. 1 Cor. This, the speaker regarded, as the clearest and most explicit statement of the spiritual nature of man, as opposed to materialism. There can only be two systems by which the mysteries of existence can be explained—the material and spiritual. He compared the two, showing that only by the latter could the great problem of life and death be explained. 'Reverting to the deceased, he said that she was born 75 years ago in Hesse Darmstadt. She was married at twenty-one, and thirty years ago with her husband came to America. She is the mother of five children, four of whom live in an old church-yard of the Fatherland, and one is an honored citizen of the town. The mother is dead, and in vain we call her name, for no answer comes out of the grey mists which settle down over the sea of death. The most vital inquiry for us is the hope and knowledge of the future, the life which is now hers. We feel assured that the angel of death is also the angel of the resurrection. We feel that our loss is her infinite gain. We will not selfishly call her back to the couch of pain. We will dry our tears and say, after a life well spent, and burdens borne with christian heroism and gentle grace, go on, dear mother, to thy higher destiny."

"After the final pains of sickness, who shall describe the sweet peace and rest which filled her being, and her unspeakable joy, when, as Paul says, the silver chord between the terrestrial body and celestial body was broken and with the clean vision of the celestial eyes, she saw the shining angels welcoming her to her new life. 'Mrs. Emma Tuttle was engaged to sing some of her wonderful songs, which deeply moved her audience. At the final leave-taking, she sang 'Keep my memory green,' with thrilling effect."

Biscuit were eaten in a McPherson, Kan., hotel recently, made from flour ground from wheat which was standing in the field ninety minutes previous to the call to supper.

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